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BY

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## Volume Twelve

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THE  
PANCHATANTRA-TEXT  
OF PURNABHADRA

CRITICAL INTRODUCTION AND LIST OF VARIANTS

BY

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TO THE MEMORY  
OF  
RICHARD PISCHEL



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## PREFACE

**Delayed appearance of the volume.**—This volume appears later than the editor of this Series and the author expected. The printer's copy was ready several years ago; but circumstances for which nobody is to blame prevented its being issued earlier than now.

**Distribution of the material originally intended for this volume.**—The general plan of this volume may easily be seen from the table of contents. As appears from page xvii of volume xi, it was my original intention to give with this volume parallel specimens of the text of the various recensions. Technical reasons, which have to do with the size and shape of the sheets on which these specimens are printed and with related problems of the bookbinder's art, made it seem more practical to issue the specimens in a little atlas, and to designate the atlas as volume xiii.

**Designations of the MSS. in the list of variants.**—In the 'List of Variants', the designations of all the manuscripts (*sigla codicum*) of which the variant readings are given in full have been printed at the bottom of each page, whereas the designations of manuscripts to which only occasional reference is made are there omitted.

**The list of variants refers directly to the manuscripts themselves.**—The occasional quotations from the Berlin manuscript K (see below, p 15, 25<sup>2</sup>) are given from the collations of Benfey and of Professor R. Schmidt. Unless the contrary is expressly stated, all the other references are to the respective manuscripts themselves and not to collations or to secondary copies.

**The numbering of the single tales in volume xi.**—In volume xi the superscriptions कथ १ and so on, at the head of the single tales, are given in the usual Occidental fashion. This is a deviation from the procedure of the manuscripts. Partly by way of justification, and partly for the sake of beginners, it is well to state here that, in the first place, Sanskrit manuscripts never have such story-numbers at the beginning of the single stories, but always (if they number the stories at all) at the end; and, in the second place, that even the best manuscripts are inconsistent in this matter.

By way of illustration, a few details may be given. Our MSS of the bh-class have no story-numbers; the numbering contained in the MSS.

of the  $\Psi$ -class and in the fifth tantra of Bh are given in the 'variants'. See, for instance, variants on p. 6, l. 27, p. 14, l. 5, p. 21, l. 11, &c. Since the interpolated stories are in most cases numbered *before* the frame-stories, the numbering of the MSS. disagrees of course with that of our printed text. The frame-story I. xv of our edition, e g., is numbered as xxi in the MSS. of the  $\Psi$ -class, whereas the intercalated stories xvi to xx are thus numbered both in the print and in the MSS. In tantra v, the frame-story is numbered as 1 in the  $\Psi$ -class, and all the following stories are numbered down to xii. In this case the frame-stories are throughout numbered in the MSS. *before* the intercalated stories, whereas in Bh, which in this tantra is a MS. of the *textus simplicior*, the frame-story is numbered as i, our first story as ii, our third story, in which all the following tales are contained, as xii (see variants on p. 289, 11), our stories iv to ix in like manner as iv to ix, and our x as xi; whereas our xi, which is inserted in x, is numbered in Bh as x.

**Editor's non-acceptance of corrections of real errors.**—At the end of this volume, some additional corrections to vol. xi are appended. Several learned friends of mine have sent me emendations which they will not find among these corrections. I need not say that—thankfully and carefully—I took all their proposals into consideration; but in the course of my critical work I have become extremely cautious in correcting the readings of good MSS. Nothing indeed could at first sight be more convincing than the emendation विष्णुशर्मणापि, which one of these scholars proposed instead of विष्णुशर्मापि, as my text reads p. 2, l. 12. But as the best MSS. of both the recensions of the *textus simplicior*, from which Pūrṇabhadra took this passage, confirm the reading of the MSS. of his own recension, this conjecture is inadmissible; see variants on p. 2, 12.

The same scholar proposed to read with the editions of Kosegarten (V, 49), Bühler (V, 60), Jīvānanda Vidyāsāgara (V, 60), and Kāśināth Paṇḍuraṅg Parab (V, 58) मित्रोक्तं instead of मित्राणां, as our text has in its stanza V, 46 b. But again our variants (on p. 273, 1) show that Pūrṇabhadra took the wording of this stanza into his text exactly as he found it in his sources, and we have no right to alter what he approved. There can be no doubt that in this as in other cases the later printed editions simply follow that of Kosegarten; cp. below, p. 53, and Indogermanische Forschungen xxix, 215 ff.

I now regret that I followed Parab in correcting the *chandobhūṅga* in stanza II, 155 a. This stanza is absent from all the other recensions of the Pañcatantra including the *textus simplicior*. I found it in a metrically correct form in Parab's Subhāshita-ratna-bhāṇḍāgāra and in his edition of

Ballāla's Bhojaprabandha, and as the correction seemed to be an unavoidable one, I adopted it. But later on, I found the same stanza with exactly the same chandobhaṅga in Jivānanda Vidyāsāgara's edition of the Bhojaprabandha and in the metrical version of the Campakāśreṣṭhikathānaka, see below, Variants on p. 163, 13. And when my 'Variants' were already printed, I found again this stanza with its chandobhaṅga in the printed edition of Devavijaya Gani's Pandavachamtra (see Yashovijaya Jaina Granthamala, 26, p. 152), and in three old MSS., the one containing Dharmacandra's Malayasundarikathā, the other two Hemavijaya's Kathāratnākara (story 211). Hence it is evident that this stanza was *current* in its faulty form, and that *this* form should be restored in our text. As here, Pūrṇabhadra in several places took over into his text anomalies of his sources, see below, p. 30 f. and p. 36. All these cases should be carefully observed, as they afford us one of the best means for constructing a pedigree of the different recensions, and for finding out their most trustworthy MSS.

In my emendations I always carefully examined the best MSS. of *all* the old recensions, including both classes of the *textus simplicior*, and I beg my critics not to venture conjectures of their own, without comparing the same sources and without taking into due consideration their genetic relations. The text of Kielhorn and Buhler cannot replace the MSS. of the *textus simplicior*, as will appear from our parallel specimens, from pages 58 ff. of this volume, and from the occasional quotations strewn over my notes.

**Pūrṇabhadra's attitude towards his sources.**—Pūrṇabhadra no doubt knew Sanskrit well, and if he had not been renowned for his *pāṇḍityam*, no minister would have entrusted him with the revision of so celebrated and widely-known a *nītiśāstra* as the Pañcatantra already was in Pūrṇabhadra's time. Moreover, his work would not have been so widely circulated and copied again and again to even recent times, by Jains as well as by Brāhmanas, if it had not been approved by the most cultivated people of his own time as well as of later times. Hence it seems to me now quite possible that he was well aware of such anomalies as he took over into his text, but that he *intentionally* refrained from altering them. In stanza 5 of his Praśasti he says:

स्मार्तं वचः क्वचन यत्समयोपयोगि  
 प्रोक्तं समस्तविदुषां तद्दूषणीयम् ।  
 सीमस्य मन्त्रयविलासविशेषकस्य  
 किं नाम लाञ्छनमुयः कुरुते न लज्जनीम् ॥

This shows at all events that he had a great consideration for his sources, which, as appears from our parallel specimens, he followed pretty faithfully.

**Acknowledgement of obligations.**—Once more I have the pleasant duty of making public acknowledgement of invaluable help and kindness received from very many scholars. First of all I must thank Geheimrat Professor Boysen, Director of the Leipziger Universitätsbibliothek, Professor Munzel, Director of the Hamburger Stadtbibliothek, and Mr. F. W. Thomas, Chief Librarian of the India Office Library, London. These gentlemen sent me the Pañcatantra MSS preserved in their respective libraries and permitted me to use them under the most liberal conditions. To Mr. Thomas I owe the possibility of collating again the London MS. A, and the Poona MSS bhPBh. Moreover, this scholar procured for me copies of the most valuable MS. h (see below, p. 12f.), of the Ulwar MS, and of the MS preserved in the Raghunāth Temple Library (cp p. 231 of this volume). Both these latter MSS. are inferior fragmentary copies of Pūnabhadra's recension. But to know this is a great relief for an editor, for whom nothing can be more painful than the thought that there may still exist some MSS. of very great value which he is not allowed to use.

To Professor A. A. Macdonell of Oxford I am deeply indebted for sending me the Pañcatantra MSS of the Max Müller Memorial. Besides, he as well as Mr. Thomas collated for me a passage of the originals of Kosegarten's MSS BCDEF which were not in my hands, when I needed them for this single passage, see below, p. 44f. To Mr. Premchand Keshavlal Mody, M.A., LL.B., of Ahmedabad, I owe the use of the MSS. pr (see p. 12) and Pr (see p. 14). Śāstraviśāradaśāstrī Muniṛāj Śrī Dharmavijaya Śūri, the founder of Śrī Yāśovijayajñāpāthasālā in Benares, and his head disciple, Muni Indravijaya, who unite in their persons the truly Indian pāṇḍityam with a keen sense for philological criticism and with a far-sighted benevolence to all the scholars interested in Jaina literature, have sent me many valuable Jaina MSS. and books necessary for my further work, and have given me many items of information of the utmost value which it would have been difficult or impossible to get in Europe.

In 1910 the Munich Academy awarded from the income of the Edmund Hardy Foundation a prize of one thousand marks for my Contributions to the History and Criticism of the Pañcatantra Literature (Arbeiten zur Geschichte und Kritik des Pañcatantra). Since Theodor Benfey was a member of that distinguished corporation, and dedicated to it, over half a century ago, his celebrated pioneer work in Comparative Literature, entitled 'Pantschatantra', and since so eminent an authority in that same



field as Geheimrat Ernst Kuhn is closely and no doubt authoritatively concerned with the administration of the Hardy Fund, it is a matter of deep satisfaction to me that I am here able to record the Academy's approval of the way in which I am continuing the work of Benfey.

If I am able to continue this work, I owe the happy privilege in largest measure to Professor Charles R. Lanman, for at his instance an international memorial signed by seventy subscribers (more than a third of the signatures came from India), was addressed to the *Königlich Sachsische Gesellschaft der Wissenschaften* with a petition that this corporation request the *Königlich Sächsisches Ministerium des Kultus und öffentlichen Unterrichts* to allow me the leisure necessary for bringing my work to a satisfactory conclusion. Rektor Professor Dr. Curt Schmidt of our Realgymnasium in Doebeln most kindly supported this petition, and the Royal Ministry granted it. I may now hope to complete the literary-historical part of my undertaking, as with the present volumes (xii. and xiii. of this Series) I am completing the philological part thereof.

I need scarcely add that for these volumes, as for volume xi, Professor Lanman has laid me under deep obligation by revising my Introduction and other preliminary matter in respect of its English style, and by arranging the contents of the volumes with his well-known editorial skill.

Mr J. C. Pembrey, Hon. M.A. (Oxon.), the Oriental Reader at the Clarendon Press, has not only done his work with his unfailing care and pains, but has also given me many valuable suggestions which I was glad to follow.

To all the above-mentioned gentlemen and corporations, and to the Royal Ministry, I here record my heartfelt thanks. The great and sympathetic interest which they have shown in this large and laborious undertaking, gives me courage to address myself to its second and perhaps more difficult part, and this, when complete, will, very likely, and as I hope, turn out to be a History of the Indian Narrative Literature.

JOHANNES HERTEL.

Grossbauchlitz bei Doebeln, Saxony,  
December 10, 1911.



## KEY TO TABLES I AND II OF VOLUME XI

**Specimens of the MSS. Ψ and bh in facsimile.**—In volume XI, between the end of the introductory matter (p. xlviii) and the first page of Purnabhadra's text are inserted two Tables, containing collotype reproductions of fifteen specimen-parts of the MSS. Ψ and bh. These facsimiles are designated as 'No. 1' and so on, and are thus referred to in this Key. They are especially useful as showing the old aksara-forms used in our MSS., and as making it very clear how some of them were easily liable to be misread by later copyists.

**Facsimile No. 1** shows a verso-page of Ψ, corresponding to the passage beginning *svayūthāntikum* (169, 1 of our text) and ending with *bhadra* (170, 12). Our reproduction is a trifle smaller in size than the original. The original has three red spots—one in the centre of the middle square beneath the (correct) leaf-number 60, and encircling the small hole; one in the right margin, covering the figure 5 of the (wrong) leaf-number 56, of which the figure 6 and part of figure 5 have been lost in the course of time with part of the margin, and one just opposite to it in the left margin.

**Facsimile No. 2** shows a recto-page of Ψ, corresponding to the passage *gutaṃ vyādhan* to *hṛtaḥ* inclusive, 173, 2 to 174, 23 of our text. The original has only one red spot, namely, in the middle of the blank square.

**Facsimile No. 7** shows a verso-page of MS bh, corresponding to our text 125, 11 *rthām* to 125, 29 *saṃūptam cē* inclusive. The original is a trifle larger than the facsimile, and has neither the blank square in the middle of the page nor the red spots in the middle and in the margins.

**The Jain diagram** for the sacred word *arham* appears in Ψ, see No. 2, 7 e.—**Anusvāra** appears at the end of the line in Ψ, see No. 2, 12 g. Cp Variants 183, 11. The same character is used merely to fill out the blank space at the end of the line in Ψ, No. 6, 6 g and 7 g. Variants thereof in Ψ, No. 1, 1 z, 4 z, 9 z, 14 z; No. 2, 7 g.—**Red markings.** In the originals of Ψ and bh, the words *uktaṃ ca*, *apī ca*, the ends of the single pādas, and other important places are coloured with red.

**Aksara-forms of the MSS. Ψ and bh.**—Under the headings of such forms as are for one reason or another of interest, are now given references to the facsimiles and to the places thereon where such forms may be found. References for Ψ are on the left, those for bh are on the right.

Aksara-forms.	In facsimiles of MS. ψ	In facsimiles of MS. bh.
Initial :	No. 1, 2 i k, 7 e, 8 n; 1 i r.	No instance.
Post-consonantal e:	No. 1, 2 b <i>dhe</i> ; 2 m, 5 i <i>ye</i> , 2 u 6 e; 3 y <i>le</i> ; 5 d <i>le</i> , 5 m <i>she</i>	No. 7, 1 middle <i>ye</i> ; 1 first quar- ter <i>ye</i> , 1 third quarter <i>le</i> , 1 fourth quarter <i>te</i> , <i>le</i> ; 2 first quarter <i>o</i> ; &c.
Post-consonantal ai	No. 1, 4 b g <i>rai</i> , 6 u, 12 t <i>dai</i> , 14 c <i>rai</i> , 10 a <i>smoi</i> , 14 e <i>thai</i>	No. 7, 5 and 6 middle, and 9 first quarter <i>thai</i> ; 6 first quarter <i>iyai</i> , 10 third quarter <i>dai</i>
Post-consonantal o:	No. 1, 1 m <i>ādho</i> ; 2 g <i>yo</i> ; 3 f tro, 5 l <i>sto</i> , 3 n <i>to</i> ; 3 s <i>yo</i> , 3 v <i>bho</i>	No. 7, 1 fourth quarter <i>no</i> , 2 first quarter <i>yo</i> ; 3 second quarter <i>yo</i> , <i>dgo</i> , <i>to</i> , fourth quarter <i>yo</i> , <i>dgo</i>
Post-consonantal au:	No. 1, 1 q <i>man</i> , 3 q, 8 b <i>dau</i> , 6 z <i>sau</i> .	No instance
Modern forms:	No. 1, 11 n <i>ro</i> ; 11 z <i>yo</i> ; No. 2, 7 b <i>tyo</i>	No. 7, 7 second quarter <i>phi</i> .
gga:	No. 2, 15 t <i>ryggam</i> (distinctly two <i>ga</i> 's). The usual form No. 15, 2 in <i>durygam</i> .	No instance
gha, old form	No. 8, 4 b c <i>rgha</i> , 7 a <i>ghā</i> , No. 2, 9 b <i>ghā</i> , 10 f, 11 c <i>gha</i> , No. 9, 1 a <i>gha</i> .	No instance in the facsimile (and none in the entire MS.).
gha and ppa:	The old form of <i>gha</i> is distinct from that of <i>ppa</i> , but easily confused with it. cp. No. 1, 1 c <i>ppi</i> , 4 h <i>ppa</i> , No. 8, 2 a, 6 d <i>ppa</i>	
gha, modern form:	No. 1, 5 t <i>gha</i> ; No. 2, 1 c, 2 a <i>ghu</i> , 4 d <i>gha</i> .	No instance
gha and tha	The modern form of <i>gha</i> is distinct from that of <i>tha</i> , but easily confused with it. cp. No. 1, 1 v <i>tham</i> ; 6 y, 13 s <i>thā</i> , No. 8, 1 g <i>thā</i> ; 9 f <i>tham</i> , 10 c <i>rtham</i> .	In bh, the form of <i>tha</i> is like that of our printed texts. No. 7, 1 a <i>thā</i> , 2 third quarter <i>tha</i> ; 5 middle <i>thā</i> .
gha	No. 1, 15 c <i>ghum</i> (quite distinct from <i>hu</i> 15 e and g); cp. <i>jhu</i> , No. 12, 2 a	No instance
jha:	No. 9, 8 b <i>jhā</i> (cp. Buhler, Palaogr. Table V, v-18 from inscr. ca. 807 A. D.), No. 12, 2 a <i>jhi</i> (cp. Buhler, Palaogr., Table V, xiv, xviii, xix, xxi-18).	No instance.
tu and nu:	Very nearly alike. For <i>nu</i> , see No. 1, 1 d, 3 k, 7 x, No. 8, 8 b; for <i>nu</i> , see No. 1, 15 b.	For <i>nu</i> , see No. 7, 7 first quarter

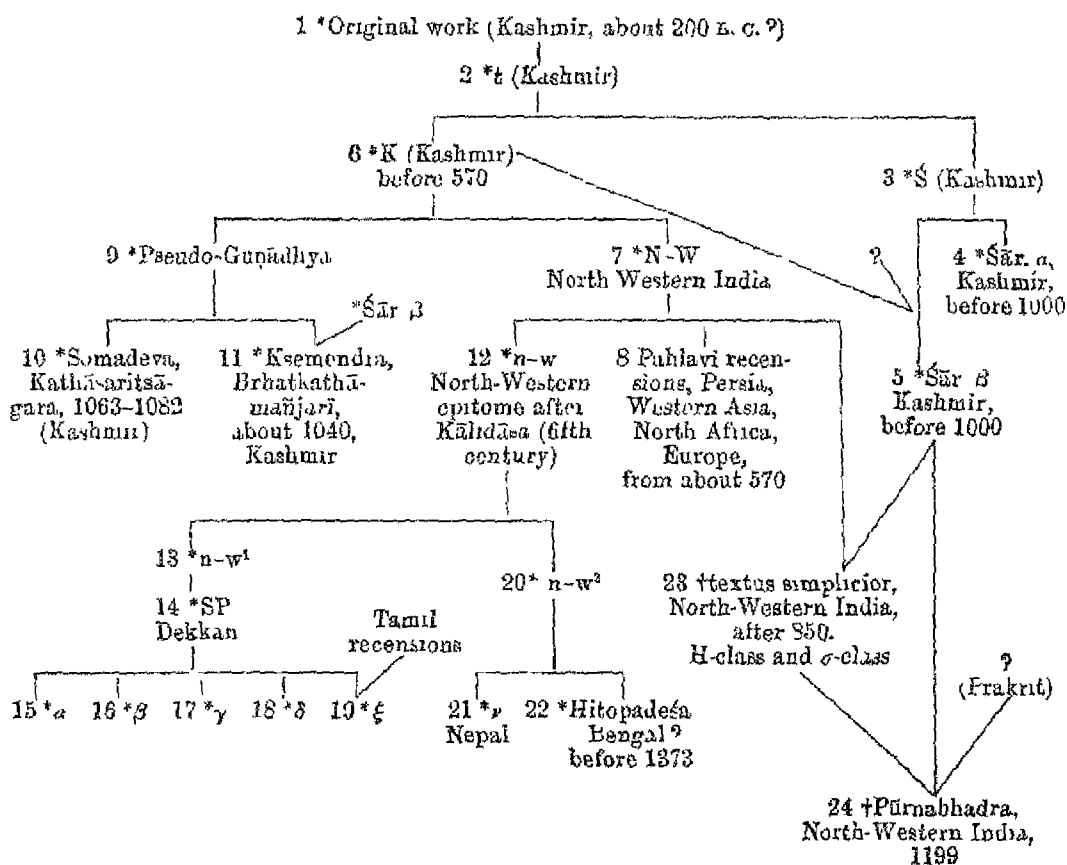
Aksara-forms	In facsimiles of MS. $\psi$ .	In facsimiles of MS. bh.
<i>l</i> and <i>n</i> in conjuncts	Very similar. Thus:	
<i>tra</i> :	No 1, 2 g, 5 k, <i>tro</i> 3 f, <i>tri</i> 9 h	Cp <i>nar</i> , No 7, 1 first quarter; <i>tra</i> , No. 7, 6 first quarter.
<i>teā</i> :	No. 1, 2 x, 8 h, 13 d.	No. 5, 1.
<i>tā</i> :	No. 1, 8 o; <i>tsu</i> No. 1, 12 a; <i>tsne</i> No. 1, 14 v.	<i>tā</i> , No. 7, 2 second quarter and 9 first quarter; No. 5, 3 end.
<i>stu</i> :		No 7 2 last quarter, exactly like <i>nu</i>
<i>tya</i> and <i>nya</i> :	Quite distinct in $\psi$ . For <i>tya</i> , see No 8, 3 b c; <i>tye</i> , No. 1, 6 b c, 12 d; <i>tyu</i> , 2 g. For <i>nya</i> , see No 1, 9 c, 10 v.	Identical in bh. For <i>tya</i> , <i>tyā</i> , see No. 7, 4 first half, four examples, <i>tye</i> , No. 7, 1 middle; <i>tyā</i> , 2 end. For <i>nya</i> , No 7, 2 third quarter; 3 beg., 6 middle
<i>tha</i> after <i>s</i> , <i>cha</i> , <i>b</i> before <i>dha</i> , and <i>s</i> before <i>ta</i> or <i>tha</i> or <i>ya</i> , are very similar. Thus:		
<i>stha</i>	No 13, 3 a. <i>sthe</i> , No. 1, 5 m; <i>sthā</i> No 3, 2 middle; 4 end.	<i>sthā</i> , No. 7, 2 third quarter; <i>sthi</i> , 6 second quarter.
<i>ccha</i> :	No. 1, 4 u v; No 10, 2 and 4	<i>cchi</i> , No. 6, 2 middle
<i>bhā</i> :	No. 1, 11 p; cp. No. 10, 1 second half.	No instance
<i>sta</i> :	No 1, 10 q, &c	No. 7, 1 third quarter (twice).
<i>stha</i> :	No instance	No 6, 3 a.
<i>sya</i> :	No instance	No 5, 2 middle
<i>ddha</i> and <i>dhā</i>	Identical in $\psi$ . For both, see No 1, 14 q. <i>nirgatikasād vād- dha</i> .	Distinct in bh. For <i>ddha</i> , see No. 7, 6 first quarter; <i>ddhyā</i> , 7 third quarter, <i>ddhi</i> , 8 first and fourth, and 10 first quarter. For <i>dhā</i> , see No. 7, 7 second quarter



# INTRODUCTION TO THE EDITION OF PŪRNABHADRA'S PAÑCATANTRA

## Chapter I. Survey of the Single Recensions, and of their Manuscripts, as used by the Author of this Volume.

**Pedigree of the recensions of the Pañcatantra.**—Below is given a statement of the various Indian recensions, and in such a tabular form as to make clear the genotic relations. The Brahmanical recensions are marked with a star (\*); the Jaina recensions with a dagger (†)



**Key to the pedigree.**—There follows now, under twenty-five headings corresponding with those of the table (1–25), a brief statement as to each of the inferible or extant recensions of the *Pañcatantra*, so far as known to the editor of Pūrṇabhadra's recension, and as to the MSS used by him as editor, and in his studies of the history and sources of that text.

### 1. The original work.

The author's MS. of this work and all exact copies of it are lost.

### 2. t.

Some copy, inferible but no longer extant, of the original work which copy already contained certain mistakes and interpolations.

### 3. S'.

The lost Śārādā archetype of the Kashmir recension of *Tantrākhyāyika*. S contained many corruptions and gaps, and some mere interpolations.

### 4. S'ār. α

The more original text of the *Tantrākhyāyika*. Known from the MSS. .

P = Pūṇa, Deccan College viii, 145.

P<sup>1</sup> = one leaf, containing most of the *kathānukha*, Decc. Coll. viii, 145

p<sup>1</sup> = the greater part of MS. p, belonging to Dr. M. A. Stein

The Sanskrit text of MS. P was printed in *Abh. der Kgl. Sächs. Ges. der Wissenschaften*, vol. xxii, No. v, p. 1 ff.

### 5. S'ār. β.

The slightly revised and enlarged text of the *Tantrākhyāyika*. Used by Kṣemendra. Part of the interpolations contained in Sār β go back to some MS. of the K-class (No. 6). MSS. .

p<sup>2</sup> = the smaller (last) part of MS. p, belonging to Dr. M. A. Stein.

z, and its derivatives p r R, MSS. belonging to Dr. Stein.

Critical edition of these recensions. *Tantrākhyāyika*, die älteste Fassung des *Pañcatantra*. Nach den Handschriften beider Rezensionen zum ersten Male herausgegeben von Johannes Hertel. . . (= *Abh. der Kgl. Ges. d. Wissensch. zu Göttingen. Phil.-hist. Kl. N.F. Band xii. 2*) -- Translation *Tantrākhyāyika*. Die älteste Fassung des *Pañcatantra*. Aus dem Sanskrit übersetzt mit Einleitung und Anmerkungen von Johannes Hertel. 1909. Leipzig und Berlin. Druck und Verlag von B. G. Teubner. 2 vols.



**6. K.**

A lost Sārādā MS. which was the source of all the other recensions of the Pañcatantra

**7. N-W.**

A North-Western copy flowing from K, not extant, but represented by

**8. The Pahlavi Recensions.**

The Pahlavi version itself is lost, but very numerous offshoots of it are preserved. See V. Chauvin, *Bibliographie des ouvrages arabes ou relatifs aux Arabes publiés dans l'Europe chrétienne de 1810 à 1885*. II Kalilah. Liège H. Vaillant-Carmanne, Imprimeur. Leipzig, en commission chez O. Harrassowitz, Querstrasse 14. A new edition and translation of the Old Syriac version has been given by Prof. Friedrich Schulthess of Königsberg Title: *Kalila und Dimna, Syrisch und Deutsch*. Berlin Verlag von Georg Reimer. 1911

**9. Pseudo-Guṇāḍhya.**

The lost metrical extract from an old text of the Pañcatantra, interpolated in a North-Western recension of the Bṛhatkathā

**10. Somadeva.**

The abbreviated Sanskrit translation of No. 9, contained in Somadeva's Kathāsaritsāgara. Editions used by the author of this volume

Br = Kathā Sarit Sāgara Die Marchensammlung des Somadeva. Buch vi. vii viii. Herausg. von Hermann Brockhaus. Leipzig 1862 in Commission bei F. A. Brockhaus (= Abh. für die Kunde d. Morgenl. herausg. v. d. Deutschen Morgenl. Gesellschaft, ii, No. 5).

Du = The Kathāsaritsāgara of Somadevabhāta. Ed. by Paṇḍit Durgāprasād and Kāśināth Pāṇḍurang Parab Printed and published by the proprietor of the "Nirṇaya-Sāgara" Press. Bombay. 1889

MSS. used by the author of this volume:

A = I. O. 1881, E. 3957.

B = I. O. 2165, E. 3949.

C = I. O. 1102, E. 3955

K = Sanskrit College, Calcutta, No. 1796.

P = Deccan College, 1887-1892, No. 660.

**11. Kṣemendra.**

The abbreviated Sanskrit translation of No. 9, contained in Kṣemendra's Bṛhatkathā-mañjarī. xvi. 286 to 567. Editions

- v. M = Der Auszug aus dem Pañcatantra in Kṣhemendras Brihatkathāmañjarī. Einleitung, Text, Uebersetzung und Anmerkungen von Leo von Mañkowski, dr. jur. & phil. Leipzig, Otto Harrassowitz 1892.
- Ś = The Brihatkathāmañjarī of Kṣhemendra. Ed. by mahamahopādhyāya (I) paṇḍit Śivadatta, Head Paṇḍit and Superintendent, Sanskrit Department, Oriental College, Lahore, and Kāśhināth Pāṇḍurang Parab. Printed and published by Tukārām Jāvājī, proprietor of Jāvājī Dādājī's "Nirpaya-Sāgara" Press. Bombay. 1901.

## 12. n-w.

A north-western epitome, in which all the stories and nearly all the verses of N-W were given. It must have been composed after Kallidasa's Kumārasambhava: see vol. I of my translation of the Tantrakhyaṇīka, p 158, middle.

13. n-w<sup>1</sup>.

This is a derivative of n-w, and the immediate source of

## 14. SP.

The archetype of the so-called Southern Pañcatantra. Of this archetype no quite faithful copy has been handed down to us. The MSS known to us belong to the following five sub-recensions:

15. SP<sub>a</sub>.

- A } A B palm-leaf MSS. C a paper MS, all of them belonging to the  
B } late Prof. Leo von Mañkowski, and kindly lent to the author  
C } of this volume by him
- K, a copy of the MS of the Madras Government Oriental MSS. Library, Alph. Index, p. 46, No 7-1-7.
- L, ditto, 7-1-6.
- N, ditto, 7-1-8.
- Q, a copy of the Tanjore MS., Burnell, Class. Index, p. 165<sup>b</sup>, No. 5,110.
- P, a copy of the beginning of the Tanjore MS, Burnell, p. 165<sup>b</sup>, No. 5,109.
- |    |   |   |   |   |   |         |
|----|---|---|---|---|---|---------|
| R, | " | " | " | " | " | 5,111   |
| S, | " | " | " | " | " | 5,113   |
| U, | " | " | " | " | " | 5,116.  |
| V, | " | " | " | " | " | 10,240  |
| W, | " | " | " | " | " | 10,241  |
| Y, | " | " | " | " | " | 10,242. |
- Z, a copy of a not numbered MS. of the Palace Library, Tanjore. In this copy, the text of the SP is wrongly ascribed to Kṣhemendra.

After my edition of the SP was printed, I got, through the kind help of Prof. E. Hultzsch and Govt Epigraphist V. Venkayya, the MS b, i e a copy of the beginning of the MS. Hultzsch, Reports on Sanskrit MSS. in Southern India, No. II, p. 45, 1219. This MS. goes with B.

**16. SP  $\beta$ .**

- |   |                    |
|---|--------------------|
| F, a collation of the MS. of the Madras Govt. Or. MSS. Library,<br>Alph. Index, p. 45, No. 3-2-20 | } first<br>group.  |
| H, a copy of the MS. of the Madras Govt. Or. MSS. Library, Alph.<br>Index, p. 46, No. 6 B-3-15.   |                    |
| O, a copy of the MS. of the Madras Govt. Or. MSS. Library, Alph.<br>Index, p. 46, No. 3-4-19.     |                    |
| E, a copy of the MS. of the Madras Govt. Or. MSS. Library, Alph.<br>Index, p. 46, No. 7-1-5.      | } second<br>group. |
| I, a copy of the MS. of the Madras Govt. Or. MSS. Library, Alph.<br>Index, p. 46, No. 7-1-10      |                    |
| M, a copy of the MS. of the Madras Govt. Or. MSS. Library, Alph.<br>Index, p. 46, No. 5-3-13.     | } third<br>group.  |

The text of the MSS. FHO, EI, with the variants of the best MSS. of SP a has been published in the following edition

Das südliche Pañcatantra Sanskrittext der Rezension  $\beta$  mit den Lesarten der besten Hss. der Rezension  $\alpha$ , herausg. von Johannes Heitel Des xxiv Bandes der Abhandlungen der phil.-hist. Kl. der Kgl. Sächs. Ges. d. Wissenschaften No. V Leipzig bei B. G. Teubner 1906

**17. SP  $\gamma$ .**

- D = India Office, Buhler MSS. April 24, 1888, No. 320.  
G = India Office, Burnell 211.

A useless attempt towards publishing these two MSS. has been made by Dr. Michael Haberlandt, Zur Geschichte des Pañcatantra. Sitzungsber. d. phil.-hist. Cl. der Wiener Ak. d. Wissensch. 1884, p. 397 ff. Cp. ZDMG. lvi, p. 3 ff.

**18. SP  $\delta$**

- T, a copy of the MS. of the Palace Library, Tanjore, Burnell's Class. Index, p. 165<sup>b</sup>, No. 5,112. Cp. Introduction to my ed. of SP, p. xxxiv f.

**19. SP  $\xi$ .**

- X, an old palm-leaf MS., presented to the author by the late Prof. v. Mañkowski. An analysis of this southern 'textus amplior' has been given ZDMG. lx. 769 ff. and lxi. 18 ff.

There are, furthermore, two Paris MSS. of the SP, and one MS. belonging to Prof Teza, which were not available for me Cp. ed. of the SP, Intr., pp. xxix and xxxiii.

## 20. n-w<sup>2</sup>.

A lost MS. agreeing on the whole with n-w<sup>1</sup>, but having numerous more original readings The first and second tantras were transposed in this recension

## 21. v.

A Nepalese recension, containing only the verses and one prose sentence which the copyist evidently took for a stanza. First and second tantras transposed. MSS

n<sup>1</sup>, a copy presented to the author by the Durbar of Nepal, and containing books I to III incl. Cp. ed. of SP, p lxxxviii ff. The complete variants of this MS are given in the ed. of SP.

n<sup>2</sup>, a copy of the beginning and of the end, transcribed from the same original as n<sup>1</sup>, and procured for me by Prof. Sylvain Lévi. This MS contains the stanzas of tantras iv and v, which are missing in n<sup>1</sup>. They are printed in the appendix to my Introduction to the edition of the Sanskrit text of the Tantrākhyāyika, p. xxvii.

## 22. The Hitopadeśa.

This is based on n-w<sup>2</sup> and some other story book Its author was a Śaiva called Nārāyaṇa, who wrote for some king Dhavalacandra, probably in Bengal Books I and II transposed as in v.

Editions with critical notes. 1. Hitopadesas id est Institutio salutaris. Textum codd MSS collatis recensuerunt interpretationem latinam et annotationes criticas adiecerunt Augustus Guillemus a Schlegel et Christianus Lassen Pars I textum sanscritum tenens Bonnae ad Rhenum MDCCCXXIX. . . Pars II. commentarium criticum tenens. . . MDCCCXXI (The translation promised on the title has not appeared). 2. Hitopadeśa by Nārāyaṇa. Ed. by Peter Peterson. Bombay, 1887 (= Bombay Sanskrit Series, No. xxxii).

As to these and other editions compare. Über Text und Verfasser des Hitopadeśa Inaugural-Dissertation . . bei der hohen philosophischen Facultät der Universität Leipzig eingereicht von Johannes Hertel . . Leipzig. Druck von Breitkopf & Hartel, 1897

A truly critical edition of this work is still a desideratum The Nepalese MS. N, mentioned by Peterson in the preface of his edition, p. i, did not belong to the British Museum, as Prof. Peterson thought, but to

the late Prof. Cecil Bendall, and now belongs to the Cambridge University Library. A MS. which Prof. Zachariae presented to the Library of the German Oriental Society has been described by him ZDMG. lxi 342

After the publication of SP and *v* it will now be an easy task to determine the best MSS. of the Hitopadeśa and to give a truly critical edition of this work

### 23. The *textus simplicior*.

Called in the MSS. *Paṃcākhyānaka*. This text is the work of some Jaina author who seems to have lived after the middle of the ninth century A.D., since he quotes a stanza of Rudrāṭa<sup>1</sup>, and before 1199 A.D., as Pūrṇabhadra used this text as one of his main sources. The author added new tales and new stanzas, especially from Kāmandakī<sup>2</sup>, transposed the stories, especially in books III and IV, and greatly amplified the bulk of the *Pañcatantra*, especially in the fifth book. As for the single stories, he not only altered their wording throughout, but also their purport. The stories of the *textus simplicior* have many features in common with Buddhist forms of these tales, which deviate from the *old* *Pañcatantra* texts. The MSS. of this recension disagree very considerably, and in most of them the text is in no good state. All of them are revised copies.

MSS. of the *textus simplicior*:

H, No 281 of the Hamburger Stadtbibliothek. Not dated, but older than I

I, No 280 of the Hamburger Stadtbibliothek, dated sam. 1701. As to H and I see my paper 'Kritische Bemerkungen zu Kosegartens *Pañcatantra*', ZDMG lvi 293 ff.

O, MS. of the Bodleian, Oxford, Aufrecht's Cat., p. 157<sup>a</sup>, No 335, 'ex eodem codice atque Hamburgenses H. I videtur transcripta esse.' Dated sam. 1709. This MS I have not seen.

Bh, fifth book, contains a text very closely agreeing with that of the Hamb MSS., but without two interpolations of H I. See below, p. 56 ff, and cp. No. 25. Later Mixed Recensions

σ = Decc. College, Peterson's Fifth Report, No. 356. Not dated. Copied by gaṇi Cāritrakīrtti, disciple of gaṇi Tejastilaka. Corrected by paṇḍit Sukīrtti and paṇḍit Amarasimha.

ς = Decc. Coll. i. 17. First leaf replaced. Copied from an old original (many small gaps) Not dated.

<sup>1</sup> See Pischel's edition of Rudrāṭa's *Ṛṅgāratilaka* and Ruyyaka's *Sahidayātilā*. Kiel, Haeseler 1880, p. 26.

<sup>2</sup> Benfey, *Pantschatantra* I, p. xv, note 2.

- S = Decc. Coll. xv. 147. First two leaves and last leaf missing. The conclusion of IV, vii (Mouse-maiden), with IV, viii (Saints' clothes) is an unintelligibly short abstract, after which the fourth tantra is concluded. Dated samv. 1534 caitrāmāse śuklapakṣe 5 pañcanyām tithau somavāsare atreha *Harsapure* Śā(?)dyanāgarajñātīyayāśasvīyākena sūtānām pāthanārtham. *Ahmadādrādīrvāstavyamevādāññiātīyasañjātāhasya sūtena śavākena pustikā likhitā punyasyānthe tena punyena bhagavān śrī Mahārājan pūtoṣtu. &c.*
- a = Decc. Coll. xii 252. A fragmentary MS. of the text contained in S. The conclusion of IV, vii (with the embossed story IV, viii) is literally the same in both MSS. The following leaves are missing: 1-55 incl, 59-61, 63-74, 77, 80, 85, 86, 89, 93 to the end. At the end of tantra iv the copyist gives his name - likhitam idam pro(!)hita-Rāmacandrābhidhena nijapathanārtham paropakṛtaye cāstnḥ.
- pr = a MS belonging to the Bhandar of Ahmedabad, and lent to me through the good offices of Mr Keshavlal Premchand Mody of the same town. It bears the marks dā° 7, pra° 25 mī, and dā 13 pra 15. Colophon samvat 1592 varṣe vaiśaśāśūtravau lītatam. This MS. agrees very closely with the edition of Kriehorn and Buhler.
- Bu<sup>2</sup> = India Office, Buhler MS. 86. Fragment, leaves 1-39 incl. of 88 leaves missing. Dated Samvat 1804, śuklā 1669 prabharābde pañcanyāya 2 dvitīyāyām budhe Bhṛṣagupomānā śrī-Nārāyaṇapanta (i.e. paṇḍita) sūtena suhradvareṇādam pañcopākhyānūkhyam pustakam likhitam sūtrāṭhau parāṭhau ca, &c.
- Mu<sup>4</sup> = Max Muller Memorial e 11, Bodleian, Oxford, 50 leaves. Begins *kā sotskumthās tīṣṭate na* (corresp. to Pūrṇ. 230, 3). The text of this MS. belongs to the σ-class. Dated *śaka 772 śrīvarmāmāsaśrāvatsare viśākha-suddhanarayanāyām*.
- h = a copy of the MS. mentioned in Sh. R. Bhandarkar's Report, Bombay, 1907, p. 55 § 46. The original lies in a dilapidated fort in Hanumangad or Bhatner (Bikaner). Bhandarkar says: 'The place in the fort where I saw the box of manuscripts is also dilapidated and deserted. The heir to the manuscripts is a young boy who, I believe, is studying at Patiala.' . . . Bhandarkar calls the original 'a copy of Pañchatantṛa made in Samvat 1429, while Firuz Shah Taghlak was on the throne.' Mr. F. W. Thomas kindly procured me the copy, which was ordered by the Durbar of Bikaner. It has been made by two copyists, neither of whom knew Sanskrit, and both of whom, especially the second one, very often misread the old-fashioned characters of the original. The colophon does not mention the date given by Bhandarkar, as the copyist of this part of the MS. evidently altered it to give the date

of his own copy. As the colophon gives an idea of the knowledge which this copyist—the *better* one of the two—has of the Sanskrit language, I give it here: sārāpūṃ [for samāptam!] vēdaṃ aparīkṣita-karanam nāma pañcamam tamtram itī : *ṛkṣulpañcutamtram* samattamḥ (corr. to samāptamḥ) || samvat 1965 rāmītimīgasaravadi 12 ne lisamtamm ātmācatarabhujā *Fikāneranagaramadhye Saratāre* gacchai || yādrśam pustamka drṣtvā tādṛśam lṣitam mayā : yadi : śuddham asuddham vā mama doṣo na dīyateḥ || śrīr astuḥ || śrīkalpāṃṇam astuḥ || śrī subham bhavayāt h || h. This copy is very faulty. Moreover, very many corrections and glosses are entered in it in some places. In spite of all this the copy is valuable. But a future editor of the textus simplicior must try to get the original of our copy for his work. This original must contain a good old text of this work. The story I, v is concluded in it as in H I.<sup>1</sup> In the Introduction to my translation of the Tantrākhyāyika p 158 (Kap. II, § 2, 1, S 31), I have shown that the stanza which contains the argument of story II, iii of our text has been altered in all the descendants of K, and has been well preserved only in Śār. Our Specimen III, l. 133, footnotes, gives the reading of h, which, though corrupt, proves in an evident manner that originally the textus simplicior also had the reading of Śār.

c = Deccan Coll., Bhand. Cat., xvii. 637. Fragment. Leaves still extant 2-10 incl., 14-21, 23-33, 37-41, 43-46. Goes down to *acūṭaṅga*, Kiellh. p. 89, 4. Rather faulty: modern.

The textus simplicior has not been handed down to us in its original form. All our MSS show interpolations,<sup>2</sup> and the original wording has not been preserved in any one of the MSS that I have seen. Our parallel Specimens and, above all, the text printed below, p 58 ff., show that the MSS of the textus simplicior may be roughly divided into two groups:

- (1) The H-class, to which belong HIO and book V of Bh, see below, p. 58 ff.
- (2) The σ-class, to which belong σsprh (and book V of φ; see Later Mixed Recensions).

As to the Vaiṣṇava MS S and to the MS. a of the purohita Rāmacandra, I cannot say to which class it has to be assigned, as unfortunately I failed to copy the greater part of their text. At any rate these two MSS. are worthless.

Of the two classes, each at times excels the other in the greater originality of an occasional passage. Our parallel Specimens I-III and the text

<sup>1</sup> Cp. Über die Jaina-Rezensionen [see below, p 15], p 97 ff.

<sup>2</sup> Cp. Ber. kgl. sachs. Ges. d. Wissenschaften, ph.-h. Kl 1902, p 68 f.

printed below, p 58 ff. show that Pūrṇabhadra used copies of both these classes. Wherever he follows the *textus simplicior*, nearly his whole wording can be reconstructed from MSS of these two classes. It is scarcely possible that he had before him a MS from which both the H- and the  $\sigma$ -class are derived, as in some places either the H-class or the  $\sigma$ -class is more original than Pūrṇabhadra's text.

The text of the H-class seems to me, on the whole, to be the more original one. It has not yet been edited.

One single MS. of the  $\sigma$ -class has been edited by Kielhorn and Buhler in their well-known edition of the *Pañcatantra* in the Bombay Sanskrit Series, Nos. IV, III, I Cp. ZDMG lvi, p 298 f. This edition agrees very closely in its wording, and completely in the arrangement and number of its tales, with the above-mentioned MS. pr

As to Kosegarten's edition, see below, p. 15, 'Later Mixed Recensions', and p 44 ff.

#### 24. Pūrṇabhadra's text.

Called in the MSS. (like No. 23) *Pañcākhyānaka*. Pūrṇabhadra's text is a compilation of Śār.  $\beta$ , of the *textus simplicior*, and of sources unknown to us, amongst which there was a source composed in Prakṛt, see below, p. 27 ff. He seems to have known Ksemendra; cp WZKM xvii, 347. According to his praśasti, he completed his work in A.D. 1199 by the order of a minister named Śrī-Soma.

No other recension of the *Pañcatantra* has been handed down to us in so authentic a wording as Pūrṇabhadra's work. The MSS which contain it are the following:

bh = Deccan College, Bhand. Cat x. 190.

N = " " " " x 189.

A = India Office 2643, E 4084 (a revised copy).

$\Psi$  = Deccan College, Bhand Cat. iv 55.

P = " " " Report 1897, 419.

L<sup>1</sup> = Leipzig University Library, A 404

M = Deccan College, Bhand. Cat. iv 54.

p = " " " " ii. 46 (a revised copy)

Pr = a MS. of the Jama Bhandar of Ahmedabad, dā. 28, pra 10. Not dated, but old.

B = Oxford, Aufr Cat., p. 157\*, No 337. It contains only the first two tantras and the greater part of III (down to 227,5 *kṛtagāhā* incl.) Written after A.D. 1810. As I know this MS. only from Tullberg's collation, I neglected it As for the other MSS., see below, p. 37 ff

The text of this recension has been published in vol. xi of the HOS.



As to the *textus simplicior* and Pūrṇabhadra's recension, cp. my papers 'Kritische Bemerkungen zu Kosegarten's Pañcatantra', ZDMG lvi 293 ff, and 'Über die Jaina-Rezensionen des Pañcatantra', Berichte der phil.-hist. Kl. der Kgl. Sächs. Gesellschaft der Wissenschaften zu Leipzig, 1902, 23 ff.

The lack of critical spirit, which is so characteristic of the old style pandits, was the reason why the more complete, i.e. the interpolated and contaminated MSS. of celebrated works, were always copied, whereas the old genuine texts disappeared. Hence the *textus simplicior* and Pūrṇabhadra's recension completely ousted the old Pañcatantra from North-western India. But Pūrṇabhadra's compilation was not the last stage of this literary development. Numerous new recensions arose, and these have been copied and enlarged even to our days. These mixed recensions may be classed under six heads.

1. The *textus simplicior* was interpolated from Pūrṇabhadra's text.
2. Pūrṇabhadra's text was interpolated from the *textus simplicior* and other sources.
3. Single books or tantras of different recensions were combined.
4. Other recensions were contaminated with the Jain recensions.
5. The Jain recensions were moulded into other forms.
6. Versions from which the frame-stories have been eliminated.

#### 25. Later Mixed Recensions.

25<sup>1</sup>. *Textus simplicior*, interpolated from Pūrṇabhadra's recension. MSS. D = I O. 2790. Dated samv. 1796 āsādhavadi 3.

b = Deccan College, Bhandarkar's Cat. xii. 253. Fragmentary MS. The following leaves are still extant: 49-79 incl., 81-5, 87-9, and one leaf, the pagination-number of which is ninety-something (the unit of the number is not to be made out).

d = Deccan College, Bhand. Cat. ii 44. Has 54 leaves, incomplete. The text goes to *saharṣam āha*, Kielhorn, p. 93, 14.

Mu<sup>1</sup> = MS. Max Muller Memorial e 10 of the Bodleian. 100 leaves. Fragment. Begins with *ca vilokya* Pūrṇ 130, 10. The rest complete. Dated *sambat 1776 varṣe* | *śāke 1641 pravarttamāne* | *jyēṣṭamāse* | *kṛṣṇe pakṣe* | *caturthyaṁ 4 tithau* | *ādityavāre* | Written *Sugānasīṃha-jīvyagarājye* | *śrī Vikānera-madhye* by one *ācārya Rāmākṛṣṇa*.

Mu<sup>3</sup> = MS. Max Muller Memorial d 40. 71 leaves. Contains books III to V inclusive. The pagination begins with 1. Not dated.

25<sup>2</sup>. Pūrṇabhadra's text, interpolated from the *textus simplicior* and other sources. MSS.

K = Berlin, Chambers 176. This MS. is known to me from the collations of Benfey and R. Schmidt.

- L<sup>2</sup> = Leipzig University Library, A. 403 84 leaves From the beginning to *śāyām āsa* 219, 2. Title *Hitopadeśa* (only in mg.). Very faulty Śaiva MS After I. i the story *Hitopadeśa* II, iii, ed. Schl. ('Dog and Ass').
- Bu<sup>1</sup> = I. O., Buhler MS. 85 Dated śaka 1788 kṣayanāmapatsare This is the recension translated by Galanos, and used by Meghavijaya (see below, p. 19). Cp WZKM xix 62 ff.
- Mu<sup>2</sup> = MS. Max Muller Memorial fl. Complete. The pagination (lost on some leaves) goes from 244 to 395. Leaf 279 wrongly inserted after 379, leaf 337 after the first leaf of Śivadāsa's *Vetālapañcaviṃśatikā*, which follows in the MS. Down to about p. 22 of our text Mu<sup>2</sup> contains a mixture of *Simpl* and *Pūrṇ.*, the *textus simplicior* prevailing. But also in some other places the *textus simplicior* has been compared. After *śrīyate ca*, 94, 4, for instance, Mu<sup>2</sup> continues . *tat pramustar kalani pakṣikūḷam san prati* | *anyān api svechayā vyāpūḷayasyati* | *yataḥ* (= Kielborn, i. 72, 15). Thereupon follow, with variants and corruptions, the stanzas Kielh 342 to 346 incl, and then the MS. continues with our stanza 344 Nearly all the mistakes common to Ψbh appear in our MS., and many other corruptions besides. Of the *prāśasti*. Mu<sup>2</sup> has the two stanzas of PPi M.—Mu<sup>2</sup> is dated *śūngasāstramanuśram* . . . [supply *dra*] 1760 *Vikramasya gātādayaḥ* || *śuṛaḥ śukle trayodaśgām* by one *Śukadeva* in a village of Gujarat. It is useless for critical purposes.
- 25<sup>3</sup>. Single books or tantras of different recensions were combined.
- Bh = Deccan College. Bhand. Cat. xiii 68. The text of books I, II, and III is a *Pūrṇabhadra* text, mangled and interpolated from the *textus simplicior*. Book IV (incomplete) is a *Pūrṇabhadra* text. Book V is an old text of the H-class of the *textus simplicior*. See below, p. 56 ff.
- φ = Deccan College, Peterson, Report IV, 719. The text of books I to III inclusive is the text of Bh; book IV is a *Pūrṇabhadra* text different from Bh; book V is a *textus simplicior* of the σ-class. See below, p. 56 ff.
- C = Bodleian, Aufrecht's Cat, No. 336. Dated sam. 1856 This MS. I know only from Tullberg's collation. The beginning of the first tantra contains the *textus simplicior*, the rest of that tantra and the remaining ones are *Pūrṇabhadra*'s text.
- F = I. O., No. 2319. Books I and II contain the *textus simplicior*, the others are copied from the same original as C. To Mr. F. W. Thomas I owe the statement that codices F and L (cp Kosegarten, p. vi) are identical.
- Bu<sup>5</sup> = I. O., Buhler MS 89, a fragment containing leaf 1 and leaves 53 to 119 incl. Nearly all of book I is missing. The conclusion of book I

and books IV and V contain the text of Pūrṇabhadra, whereas books II and III contain a *textus simplicior* with stories interpolated from Pūrṇabhadra Cp. WZKM xix. 75.

Bu<sup>3</sup> = I. O., Buhler MS. 87. Fragment; 47 leaves. Begins with the description of the hunter at the beginning of tantra ii, and goes to Buhler's stanza iii, 163. Pūrṇabhadra's stories inserted in the frame of the *textus simplicior*. Cp. WZKM. xix. 73.

Π = Deccan College, Peterson, Report III, Appendix iii, No. 313. Not dated. Modern Books I and II, Pūrṇabhadra; the other books, *textus simplicior*.

The following MSS. contain in their books I, II, V, Pūrṇabhadra's text, in their books III and IV an interpolated *textus simplicior* —

Π<sup>1</sup> = Deccan College, Bhandarkar, Report 1894, No. 371. Quite modern.

Π<sup>2</sup> = Deccan College, Peterson, Report V, No 355. Dated mitau (?) kārṭika-kṛṣṇacaturthī bhūputravāsare samvat 1811.

Π<sup>3</sup> = Deccan College, Bhandarkar, Report 1897, No. 418 Modern.

Π<sup>4</sup> = British Museum, No. 277. This MS. I have not seen.

Q = Deccan College, Bhand. Cat. viii. 144 Last leaf wanting

q = Deccan College, Bhand. Cat. xii. 251. Missing leaves 1-70 incl., 77, 78, 122. 140 to the end. Not old. In the parts extant, q has the same stories as Q.

Kosegarten's edition of the *textus simplicior* belongs to this class, and his edition of the *textus ornatior* as well. Both are mixtures from MSS. of various classes. The edition of Jivānanda Vidyāsāgara is based on Kosegarten's, and so is that of Parab. See below, p. 51 ff.

25<sup>4</sup>. Other recensions contaminated with the Jain recensions.

25<sup>4a</sup>. The MS. E = I. O. 1812, E. 4086. Kosegarten, p. iv of his edition of the *textus simplicior*, says of this MS.: 'Textus ad codicem A. prope accedens passim verba sensum supplementa adinere videtur.' On the contrary, this MS deviates from Pūrṇabhadra in the most remarkable manner. It is based on the *textus simplicior* and contaminated with Pūrṇabhadra's text. But the author of this text has used still other sources, e. g. the Mahābhārata, the Vikramacaritra (or some work quoting a coherent passage of it; see below, p. 44 ff.), nay, even an older recension of the Pañcatantra, from which the author inserts his story III, i ('Ass in panther's skin'), which seems to be based on the Tantrākhyāyika. The text of this story, printed from Tullberg's collation, is given ZDMG. lvi. 317. The order of the stories has been altered throughout, see ZDMG. lvi. 326.

**25<sup>b</sup>.** Ananta's Kathāmrtanidhi<sup>1</sup> This is an epitome of an old textus simplicior, interpolated in some places from Purnabhadra's text, and even altered by the redactor in some features of the stories related. The single books are not called *tantra*, but *āṁ*. Cp ZDMG. lvi 296 f., Saxon Berichte, p. 117, note 1. MSS.

G = I O. 2146 = E 4088 A modern Nāgarī transcript from a no doubt Southern MS. (frequently appears instead of *l* between vowels).

G<sup>1</sup>, Aufrecht mentions a second MS, Hall, A Contribution towards an Index (Calc., 1859), p. 183.

The two following Nāgarī copies, derived from one and the same original, belong to Prof. E. Hultsch (Halle)

G<sup>2</sup>, 93 leaves, and G<sup>3</sup>, 69 leaves In the first pāda of the concluding stanza of book V (see Saxon Berichte, p. 117, note 1) both of them read *vyi*<sup>2</sup> for *kāva*<sup>2</sup>.

**25<sup>c</sup>.** NP, the recension mentioned by Aufrecht, C. C. p. 314. पञ्चतन्त्र *kāvya*, by Dharmapandita MS. mentioned in 'A Catalogue of Sanskrit Manuscripts in Private Libraries of the North-Western Provinces Parts I-X. Allahabad, 1877-86, ix 14' I got a copy of this MS by the good services of Mr. F. W. Thomas, and of the Principal of the Sanskrit College, Benares In this copy, the name of the author (Dharmapandita) does not appear. The original, as the librarian of the Sanskrit College informs me, is written in Tālāṅga characters The librarian says that the modern pandits designate *mr̥* works which contain stories as *kāvya* The original belongs to Paṇḍit Nrsimhaśāstrin, and the Nāgarī copy sent to me was made by order of his son, Paṇḍit Gangādhara Śāstrin, C.I.E.<sup>2</sup>

The author of this version has used several sources, the textus simplicior, the recension of Purnabhadra, the Southern Pañcatantra, the Hitopadeśa, and in some places even Sār., or some MS. which contained passages that are known to us only from this source Only the first two tantras are complete, of tantras iii to v there is only a very short abridgment Books IV and V are transposed. After the fifth book there are several story-stanzas; no doubt the author intended to use them for the composition of books III to V. Cp ZDMG. lxiv. 61.

As to this recension, see Journal Asiatique, Nov.-Déc 1908, p. 400 ff., where also the stories I, xvii, xviii, xix are given in Sanskrit and French.

MS.: np. new copy in Nāgarī 51 leaves, 12 to 13 lines on a page.

<sup>1</sup> As the author's praśasti tells us, Ananta was a worshipper of Viṣṇu. He belonged to the family of the Kāva's, and his father's name was Nāga-deva According to Aufrecht's C. C., i. 13, 771, and ii. 186, Ananta Bhatta is the author of many works

<sup>2</sup> See Journal Asiatique, Nov.-Déc. 1908, p. 400 where *puttrepa* (l. 3 of the Sanskrit passage) is a misprint for *puttrepa*

**25<sup>1</sup> d.** The recension of the Jaina monk *Meghavijaya*, compiled from an interpolated Pūrṇabhadra text (Bū<sup>1</sup>, above, 25<sup>3</sup>), from the *textus simplicior*, from a metrical version of the Jaina Pañcatantra, from the Jaina work *Dharmakalpadruma*, and from one or more other sources. The prose has been rewritten, and new verses and stories have been added. *Meghavijaya* wrote in sam 1716 in the town Navaranga. He belonged to the Tapāgaccha.

MS. of the I. O. : Buhler, ZDMG. xlii. 54, No. 6; fols 35, ll 17, samvat 1747, Puṇa (No. 90).

An analysis of this version, with the Sanskrit texts of the new stories or interesting variants of old stories contained in it, has been given in my paper 'Eine vierte Jaina-Recension des Pañcatantra'; for a German translation of these stories, see my paper 'Mūghavijayas Auszug aus dem Pañcatantra', Zeitschr. des Vereins für Volkskunde in Berlin, 1906, p. 249 ff.

**25<sup>1</sup> e.** The MS. Bhandarkar, Report 1897, 417 (Deccan College, coll. of 1887-91, 153 leaves; col *sam.* 1728 śīāvanakṛṣṇā ['] caturddaśyām somadine *Phaltehapuramadhya* divān śrī-*Aliphasāṃ* rājye *Pārīkānvaye* *Mīśa-śrīRāmenālekhi* ॥ śubham ॥ śu ॥) contains another Jaina recension. The text of this MS is compiled from the *textus simplicior*, Pūrṇabhadra (bh-class), *Hitopadeśa*, the metrical source used by *Meghavijaya*, Śār. β (with the mistakes of our MSS. of this recension), and other sources.

*Tantra I* contains the same stories, and these stories in the same order, as Pūrṇabhadra. Only story xxiv and part of xxiii have been lost by a gap (not marked in the MS). *Tantra II* i = Hit. Schl I ii (Pet. p 7, 4); ii = Pūrṇ II i; iii = Sparrow's allies and elephant, with iv, Lion and woodpecker (from the same metrical sources as *Meghavijaya*<sup>1</sup>); v = Hit. I iii (Pet. I 41 and following story); vi = Hit. I iv (Pet. I 42 and following story); vii = Pūrṇ II ii; viii = Pūrṇ II. iii (but the text of Śār. β), ix, corresponds to Pūrṇ. II. iv (stanza and first sentences from Hit, the rest of the text from Śār. and Pūrṇ); x = Hit. I. vi (Pet. I 80 and following story), xi = Pūrṇ. II. v; xii = Pūrṇ. II. vi; xiii = Pūrṇ. II. vii; xiv = Pūrṇ. II. viii; xv = Pūrṇ. II. ix. *Tantra III*: i = Śār. III i; ii = Pūrṇ. III i, iii = Pūrṇ. III. ii, iv = Pūrṇ. III. iii; v (intercalated into iv, the lizards, elephant, and water-animals<sup>2</sup>); vi, corresponds to Pūrṇ. III iv (from Śār), vii = Pūrṇ. III. v; viii to xv = Pūrṇ. III vi to III. xiii, xvi, corresponds to Pūrṇ. III. xvi (from Śār, and again from Pūrṇ.; two foll. 166, the text in disorder). *Tantra IV*: i to x = Pūrṇ. IV. i to x, then xi = Simpl. Bühler

<sup>1</sup> Cp Zeitschr d. Vereins f. Volkskunde in Berlin, 1906, 256 f (with German translation) Sanskrit text and French translation Journal As, Nov-Déc 1908, p. 425 ff.

<sup>2</sup> Sanskrit text and French translation Journal As, 1908, p. 432 ff.

IV vii and xii = Simpl. IV. xvi. *Tantra V* = Simpl. V, with all the stories given by Buhler, except V. v.

In the wording of the frame-stories, the texts of Hit., Pūrṇ., Simpl., Śār. are equally contaminated

**25<sup>f</sup>** The Buhler MS. 88 of the India Office (ZDMG xlii. 541), though complete in itself, contains only tantras i, iv, and v. It was copied in sam. 1880 śaka 1695 by Vāsudeva, son of Rāmacandra, son of Rāmakṛṣṇa, of a Mahārāṣṭra family. The faulty colophon seems to imply that *Rāmacandra* (a Vaiṣṇava) was the author of this recension. Like the recensions recorded under 25<sup>e</sup> c and g, the text of Rāmacandra's version represents the copy of a rough draught not finished. The first tantra is based on the textus simplicior, but interpolated from Pūrṇabhadra; the fourth tantra contains a text of SP β. The fifth tantra is contaminated from SP and the textus simplicior. It begins with the frame-story and the first and second tales of SP, then follow all the stories of Buhler's edition from V iii onward, except Buhler V. ix and V. xiv. In general, cp. WZKM. xiv. 74 f.

**25<sup>g</sup>** The MS Deccan College xvi. 105 (30 leaves, not old) contains the Kathāmukha and book I of an incomplete new recension. But the first book, numbered as such, corresponds to tantra ii of Pūrṇabhadra's text. It contains all the stories of Pūrṇabhadra's text in the same order. The wording of this MS. has been contaminated from Pūrṇabhadra, from the textus simplicior, and from the Hitopadeśa, and many new stanzas have been inserted.

**25<sup>h</sup>** Jaina recensions moulded into other forms. A metrical version of the Jaina recensions must have existed before the time of Meghavijaya, who has very largely availed himself of it (see above, 25<sup>d</sup>). The same version was used by the compiler of the text 25<sup>e</sup>.

**25<sup>i</sup>** Versions from which the frame-stories have been eliminated.

a. A Jain MS. of the Berlin Library, described by E. Leumann, Saxon Berichte, 1902, 132 ff. (from the textus simplicior)

b. The Buddhist version from Nepal, called Tantrākhyāna. It is based on one or several unknown redactions, and augmented from other sources. The prose given by Bendall is not original. Only the stanzas contain the original Sanskrit text.

Cp. Bendall, The Tantrākhyāna. Journal of the Royal Asiatic Society of Great Britain and Ireland, new series, vol. xx, p. 465 ff. Hertel, Über einige Handschriften von Kathāsamgraha-Strophen, ZDMG. lxiv. 58 ff.

In the Jaina Upāśayas of Pophliāno pāḍo in Patan (upper Gujarat) and of Dehlāno pāḍo in Ahmedabad, there are still numerous Pañcatantra

MSS the use of which unfortunately I was not granted. Cp. Bhandarkar, Report, Bombay, 1887, p. 166 (dā° 10, 1.2 41); p. 180 (36, 126); p. 184 (40, 1); p. 189 (44, 55); p. 190 (45, 21); p. 192 (49, 35); p. 195 (55, 3 2); p. 217 (18, 4 5), p. 226 (31, 13), p. 237 (36, 137). p. 243 (43, 32), p. 245 (46, 23). Nor was I granted the use of the Vienna MS. 17 (Aufrecht, C. C., p. 314).

Two Northern MSS are preserved in the Palace Library at Tanjore:  $\tau^1 = 5114$  and  $\tau = 5115$ . As I was not granted the use of the originals, I ordered copies to be made of both of them. But the specimens sent to me were executed so carelessly (the copyist did not even copy the single leaves in due order), that not to waste more money I had the copying stopped.  $\tau^1$  seems to be a MS. of the H-class of the textus simplicior, whereas  $\tau$  seems to contain a text of Pūrṇabhadra's recension. I cannot say any more about these two MSS., because I know only their beginnings and because, at all events, the two copies give no fair representation of their originals.

## Chapter II. Pūrṇabhadra, his time, his work, and his language.

### § 1. Previous Statements.

In 1891, *Aufrecht* wrote in his *Catalogus Catalogorum*, vol. i, p. 344: 'पूर्णभद्र revised by desire of Somamantrin the Pañcatantra in 1514,<sup>1</sup> I. O. 2643.' *R. G. Bhandarkar* in his Report, Bombay, 1897, p. lix, gave the complete praśasti of Pūrṇabhadra's Pañcatantra, with this (faulty) stanza containing a different date of the book:

शरवाणतरखिवर्षे रविकरवदि फाल्गुने तृतीयायां ।  
जीर्णोद्धार इवासौ प्रतिष्ठितो बुधैः ॥ ८ ॥

Bhandarkar adds: 'This is an edition of the Pañchatantra prepared under the direction of a Mantrin or minister of the name of Soma and completed on the 3rd tithi of the dark half of Phālguna of the year 1255 by a man of the name of Pūrṇabhadra. The text of the Pañchatantra, he says, had become corrupt, and he corrected every letter, word, sentence, story and verse. Accordingly we find on comparing this edition with the existing text as printed in the Bombay Sanskrit Series that there are differences of

<sup>1</sup> The MS. which *Aufrecht* refers to is our MS. A. See below, pp. 22 and 40 (*Aufrecht* gives the date A. D.)

reading in almost every line. Some of the prose passages and verses in the latter are omitted and sometimes there are others in the place of those occurring there. Sometimes there are verbose prose passages to which there is nothing corresponding in the existing text. The work might be characterized as Pañchatantra re-written. Who the Soma-mantrin mentioned by the author was it is difficult to say. The date in all probability refers to the era of Vikrama, wherefore it is equivalent to 1199 A.D.<sup>1</sup>

In 1902, I proved that both the *textus simplicior* and the text called by Kosegarten *textus orationis*, are Jaina works, and that Pūrṇabhadra, who amongst other sources used the *textus simplicior*, was the author of the so-called *textus orationis*.<sup>1</sup> In a post-card dated Aug. 12, 1902, Geheimrat Jacobi was kind enough to tell me that the date of the stanza published by Prof. Bhandarkar corresponds to Sunday, January 17, 1199 A.D.

## § 2. The date of Pūrṇabhadra's Recension.

The date taken by Aufrecht from our MS. A cannot come under consideration, as we have several MSS. of Pūrṇabhadra's work which are much older than the date just mentioned. The author's samvat date given in A is 1571.<sup>2</sup> Our MS. Bh is dated sam. 1442, bh, sam. 1468, P, which mediately goes back to the very old MS. Ψ, sam. 1537.

The date published by Bhandarkar is taken from the MS. Π<sup>1</sup>=Decc. Coll. 1894, No. 371. The same date-stanza is given in the MSS. Π<sup>2</sup>=Decc. Coll., Peterson's Fifth Report, No. 355, Π<sup>3</sup>=Decc. Coll., 1887-91, no. 418 and in the MS. 277 of the British Museum. All these MSS go back to one common archetype. The British Museum MS. I did not see; but the others are quite modern copies. They belong to the class of the mixed MSS.<sup>3</sup> and are on the whole worthless. But their fifth tantra has been copied from a MS. of the bh-class.<sup>4</sup> The text of this tantra as contained in them is inferior to that of the same tantra given in bh. But as in bh the date-stanza is missing, these MSS. apparently derive from some copy older than bh, and the date given in them may be right, if it is compatible with what we know from other sources about Pūrṇabhadra's time. And this is the case.

Klatt-Leumann, *The Sāmāchārisatakam*, Ind. Antiquary, July, 1894, p. 173, give this information: '167 *ab* Pūrṇabhadra, pupil of Jinapati śūri († Samvat 1277), composed śrī-Kṛtapunyacharitra.'

<sup>1</sup> Berichte d. kgl. Sachs. Gesellschaft der Wissenschaften, 1902, ph.-hist. Kl., pp. 92 ff., 97 ff.

<sup>2</sup> The copyist's date is samvat 1574.

<sup>3</sup> See above, p. 17.

<sup>4</sup> See below, p. 53 ff.



The जैन ग्रंथावली (प्रसिद्ध कर्ता. श्री जैन श्वेताम्बर कॉन्फरन्स, मुंबई. वीर संवत् २४३५, विक्रम संवत् १९६५) mentions the following works :

p.	नंबर	नाम	श्लोक	कर्ता	रच्यो स	कां के?
२२२	१७	कृतपुष्पचरित्र	१६५०	पूरुषभद्र	१२८५	जिसल
२२५	३०	धन्यशालिचरित्र	१४६०	पूरुषभद्र	१२८५	वृ. जिसल-वे

I was anxious to procure the praśastis of these works. With respect to that of the former my endeavours failed. But to the kindness of the Jaina scholar, Mr. Keshavlal Premchand Mody, of Ahmedabad. I owe a copy of the Introduction and of the praśasti to the latter work. Both of them were copied from a MS of 37 pages [fols. 2] (15 lines to a page), belonging to Maharaj Kanti Vijaya, of Baroda.

*The praśasti of the Dhanyaśālicaritra.* In his praśasti the author of the Dhanyaśālicaritra gives the pedigree of his teachers, calling his gaccha the चांद्रकुल (stanza 2), or चद्रगच्छ (stanza 10)<sup>1</sup>. But he gives only the series of the sūris of the Kharatara-gaccha,<sup>2</sup> excluding the first teacher peculiar to this gaccha, viz. Vardhamāna (†sam 1088). All of these names are known to us from Klatt's Extracts from the historical Records of the Jainas, from his Specimen of a lit.-bibliographical Jaina-Onomasticon, and from the Pattāvali published by Weber in his Cat., p. 1036 ff. In giving them here from the praśasti of the Dhanyaśālicaritra, I add in parentheses the dates from Klatt's 'Specimen'.

<sup>1</sup> This gaccha derives its name from that of its founder *Candra-sūri*. See Dharmasāgara-gaṇi's Gurvāvalisūtra, Weber, Cat. 997, p. 1002 (numbered as 15th sūri), Munisundara-sūri's Gurvāvali, stanza 26 and p. 15, first stanza (numbered as 16th sūri), and the Pattāvali-vācānā of the Kharataragaccha, Weber, Cat., p. 1033 f. (numbered as 18th sūri)

<sup>2</sup> Called after Kharatara, the 'Severer', the 'Harder', a title which was given to Jineśvara-sūri of the Cāndra-gaccha, when, in sam 1080, in the sabhā of King Durlabha of Anahillapura (Anhilvād) he refuted the caityavāsins. Cp the story in Weber's Cat., p. 1037 f., Klatt, Specimen of a lit.-bibl. Jaina-Onomasticon, p. 46 f. The first two stanzas of the above-mentioned praśasti allude to this event, comparing Jineśvara with a lion (who is खरतर than his opponents, compared to elephants), and saying that in Śīpattana (= Anhilvād) and in the presence of King Durlabha the sūri proved from the Holy Scriptures (आगम) that monks should not dwell in caityas (temples), but in the houses of householders. The first two stanzas of the praśasti run thus: श्रीमद्भर्जूरभूमिभूषणमणौ श्रीपत्तने पत्तने श्रीमद्भूर्जभराजराजपुरतो वश्यैत्यवासिद्विपान् निर्वोच्यागमहेतुयुक्तिनखरैर्वासं गृहस्थालये साधूनां समतिष्ठन्मुनिमृगाधीशो ऽप्रधृष्यः परैः १ सूरिः स चांद्रकुलमानसराजहंसः श्रीमज्जिनेश्वर इति प्रथितः पृथिव्यां जज्ञे लसत्तरणरागभृदिद्विषुद्वपक्षद्वयः शुभगतिं सुतरां दधानः २ But cp. Dharmasāgara's (sam. 1629) criticism of this fact in R. G. Bhandarkar, Report, Bombay, 1887, p. 149 f.

The pedigree runs thus: *Jineśvara* (received the honorary name 'in Sam. 1080). *Jinacandra* (composed *संवेगरंगशाला* in *Abhayadeva* (died Sam. 1135 or 1139), *Jinavallabha* (died Sam. 116 (born Sam. 1132, died Sam. 1211), *Jinacandra* (born Sam. 1197 1228), *Jinapatti*<sup>1</sup> (born Sam. 1210, died Sam. 1277), *Viraprabhava*, born Sam. 1245, died Sam. 1331). who was made *guru* by & The last stanzas of the *prāsaṣṭi* I give here literally according to

श्रीचंद्रगच्छमभिनंदति शास्त्रि पाति  
 तीर्थं प्रभावयति संप्रति जैनचंद्रं  
 यः श्रीजिनेश्वर इवामतिमैर्वचोभिः  
 वृत्तैरिव त्रिसुवनं पृणति प्रतीतः १०  
 तदाज्ञया सद्गुणसर्वदेवा-  
 चर्यः समं जेसलमेरुदुर्गे  
 स्थितो गिरिषां स्वपरोपकार-  
 हेतोः समाधि मनसो ऽभिलष्यन् ११  
 शरवसुरविमंख्ये वैक्रमे वत्सरे ऽस्मिन्  
 वहति तपसि मासे शुक्लपक्षे दशम्यां  
 जिनपतिगुरुशिष्यः पूर्णभद्राभिधानो  
 गणिरक्त चरित्रं धन्यगोभद्रसूक्तोः १२  
 चरितमिदमखिलनिर्मलविद्याकूपारदृश्वानः  
 वाचकमुख्याः मूरप्रभामिधाः शोधयां चक्रुः १३  
 धन्यसाधुमुनिशालिमद्रयोः प्रीतिकारचरितं विधाय यत्  
 पुण्यमत्र समुपार्जितं मया स्थाततो जगदिदं सुखास्पद १४  
 गगनसरसि यावन्निर्मले शारदेदुः  
 कलयति कलहंसस्फारलीलातिरेकं  
 जयति जयति तावत्पाद्यमानं सुधीभिः  
 सुचरितमिदमुच्चैर्धन्यगोभद्रसूक्तोः १५

TRANSLATION.<sup>2</sup>

10. He [i. e. Jineśvara = Viraprabha] who, like the celebrated [i. e. Vardhamāna, the last Jina]. rejoices in the celebrated Ca

<sup>1</sup> Thus spelt in MSS and inscriptions. See Klatt, Specimen, p. 24. of our *prāsaṣṭi* his name is correctly spelt जिनपति.

<sup>2</sup> MS ०ली० for ०ल०.

<sup>3</sup> I translate as literally as possible, without any regard to the English

who instructs and protects it, and who now renders powerful the Jama moon [i. e. the Jama gaeccha called *Candra*] as a road [for Salvation], and who with [his] incomparable words fills the threefold world as with laws, [because he is] trusted [by all the living beings];

11 By the command of this [Jñeśvara], [when I] dwelt with the teacher *Sarvadēva*, [who is endowed with] good qualities, in the fortress of *Jaisalmer*, by the word of those [two men],<sup>1</sup> in order to give help to myself and to others, and desirous to concentrate my mind,

12. [I,] the pupil of the teacher *Jinapati*, the gaṇi named *Pūṇabhadra*, composed the story of Dhanya and of Gobhadra's son,<sup>2</sup> in this Vikrama year numbered by arrow [5], Vasus [8], Sun [12], on the 10th day in the bright half on the approach of the month of Māgha.<sup>3</sup>

13 The best of the *vācakas*, called *Sūāprabha*, who has seen the opposite shore of the whole ocean of pure learning, corrected this story.

14. Whatever religious merit I may have gathered here by composing the pleasant story of the monk Dhanya and of the monk Śālibhadra, by this [merit] may this world be the abode of bliss.

15. As long as in the pure lake of the sky the autumn moon holds [or bears] the eminence of the excessive sport of a gander,<sup>4</sup> so long is victorious in the world this good story of Dhanya and of Gobhadra's son [i. e. so long may it survive] [and be] read aloud by the well-minded [or. by the wise].

*Probable identity of the authors of the Pañcāthyānaka, of the Kṛtapunyacaritra, and of the Dhanyaśālicaritra* About the identity of the author of the Kṛtapunyacaritra and that of the Dhanyaśālicaritra there can be no doubt. From the passage quoted above, p. 23, it appears that both these works were composed by a monk Pūṇabhadra in the same year, viz. sam. 1285; see stanza 12 of the praśasti given above. In the introduction to the Dhanyaśālicaritra, stanzas 10 ff., the author says:

तस्माद्दानं गृहस्थानामुचितं रुचितं हितं  
भवसर्वकषहेतु मर्त्यामर्त्यामृतश्रियः १०  
धन्यश्च शालिमद्रश्च कृतपुण्यादयो नराः  
साधुदानप्रभाविण बभूवुः सुखभाजनं ११

<sup>1</sup> The text has the plural number

<sup>2</sup> In stanza 13 of the Introduction our author says: आदौ धन्यमुनेस्तत्र चरितं परिकीर्त्यते शालिमद्रचरित्रेण पवित्रेण विमिश्रितं

<sup>3</sup> So according to Dharma Vijaya Śūri. who refers to Hemacandra's *Abhidhānacintāmani*, ed. Boehtlingk and Rien, p. 26, § 29.

<sup>4</sup> So according to Dharma Vijaya Śūri. I first thought of separating कलहं सस्फारण, and of rendering: 'causes quarrel connected with an excess of great dalliance', i. e. 'causes love with which joys and sorrows are inseparably connected'

सरसानि चरिवाणि तेषामेकैकशेषि हि  
 खंडाज्यपायसानीव किं पुनर्मितान्यहो १२  
 आदौ धन्यमुनेस्तत्र चरितं परिकीर्त्तयति  
 शालिमद्रचरित्रेण यवत्रिण विमिश्रितं १३

These verses prove that Pūrṇabhadra intended to compose a Kṛtapuṇyacaritra, after finishing his Dhanyaśālicaritra. In the Sāmācārī-śataka as quoted above, p. 22, it is stated that Pūrṇabhadra, the author of the Kṛtapuṇyacaritra, was a pupil of Jinapati, and Jinapati was the teacher of Pūrṇabhadra, the author of the Dhanyaśālicaritra; see above, p. 24, stanza 12 of the praśasti.

The author of the Dhanyaśālicaritra composed this work in Jaisalmer; the author of the Pañcākhyānaka must no less certainly have lived in north-western India<sup>1</sup> Like the former, he was a Śvetāmbara monk<sup>2</sup> His date, as given in the praśasti of the II-class,<sup>3</sup> viz. sam 1255, is compatible with the date (sam 1285) of the two other works mentioned before. Moreover, the author of the Pañcākhyānaka calls himself a *guru* or *guru*, i. e. a teacher, whereas the author of the two other works tells us that he is a *gama*. The author of the two later works accordingly has a higher rank than that of the Pañcākhyānaka.<sup>4</sup>

The identity of our two Pūrṇabhadras would be established beyond any doubt, if it were sure that, in stanza 4 of the Pañcākhyānaka praśasti, the author is invoking the tīrthakara Candraprabha as a patron of the Cāndiākula. But this is not sure. The author of the Dhanyaśālicaritra invokes Pārśvanātha.

Hence we can only say that it is *highly probable* that Pūrṇabhadra, the author of the Pañcākhyānaka, and Pūrṇabhadra, the author of the Dhanyaśālicaritra and of the Kṛtapuṇyacaritra, were one and the same person.

<sup>1</sup> Cp. ZDMG. lx. 787. Pūrṇabhadra lived in that part of India in which camels are kept as domestic animals, and all the MSS. of his work are written in Nāgarī characters.

<sup>2</sup> For no Digambara monk would have told the story I, xxii, in which the fraudulent monk burnt by the clever minister is a Digambara ascetic. Cp. also the stanza V, 11.

<sup>3</sup> See above, p. 21 f.

<sup>4</sup> गणित has the same signification as गणित. सूरि and आचार्य, according to a kind communication which I owe to Śāstravāsārada-Jaināchārya Śrī Dharmavijaya of Benares, are the same, whereas 'गणी' is the name of the head of the same sādhus' assembly. गणी, यस्य पार्थे आचार्याः सूत्रावस्थिति.

§ 3. Pūrṇabhadra's work.

If unfortunately Pūrṇabhadra's praśasti to his Pañcākhyānaka is silent about the pedigree of his teachers, it is not so about the work he has done. Let us examine what he himself says about it, in connexion with such inferences as we may draw from a comparison of his recension of the Pañcatantra with other recensions of this famous book.

In stanza 2a the author tells us that he revised the whole śāstra called Pañcatantra at the instance of some minister Śrī-Soma.

When King Jayasimha of Guzerat bade the celebrated Jaina monk Hemacandra write a Sanskrit grammar, he either procured for him MSS. of the eight previous grammars preserved in the temple of Sarasvatī in Kashmir, or, according to another, and more trustworthy source, MSS. of all the existing grammars from various countries.<sup>1</sup> According to Bühler even now Hindu princes nearly always provide their court paṇḍits in similar cases with copies, and have these copies fetched from even afar, and at great expense.<sup>2</sup>

Hence we may safely conclude that a minister, when ordering some literary work to be executed for himself, followed the same manner of proceeding. At all events, as the नीतिशास्त्र is a minister's कुलविद्या, he had in his possession the principal works treating of this topic, and doubtless provided the paṇḍit whom he entrusted with the revision of such a work with as copious materials as possible.

Pūrṇabhadra's praśasti, taken in connexion with the evidence of his work itself, shows that our assumptions are right. In stanza 2 of the praśasti, the author says that in his time 'the whole system called Pañcatantra' had lost its original form. Elsewhere<sup>3</sup> I have explained, that शास्त्रमखिलं, 'the whole system,' means 'all the existing recensions'. No doubt, Pūrṇabhadra knew several redactions of this work which are unknown to us.<sup>4</sup> But two recensions have been proved to be his main sources, viz. the second recension of the Tantrākhyāyika (Śār. β), and the textus simplicior, both in the H-class and in the σ-class.<sup>5</sup> None of these recensions, he says, preserved the genuine text, as the author himself had written it down. But Pūrṇabhadra was well aware of the fact that the order of the

<sup>1</sup> Cp. Bühler, Ueber das Leben des Jaina Monches Hemachandra (Denkschriften der philos.-hist. Cl. d. Kais. Ac. d. Wissenschaften zu Wien), p. 183 ff.

<sup>2</sup> *l. c.*, p. 185.

<sup>3</sup> In my paper 'Über das Tantrākhyāyika, die kasmirische Rezension des Pañcatantra' (= *Abh. d. phil.-hist. Klasse d. kgl. sachs. Gesellschaft d. Wissensch.* xxii, No. v), Leipzig, B. G. Teubner, 1904, p. xxv.

<sup>4</sup> Cp. my edition of the Southern Pañcatantra, p. lxxv f.

<sup>5</sup> See 'Über das Tantrākhyāyika', p. xxiv, and below, p. 57.

tales preserved in Śār. β, and no doubt in other recensions which he used,<sup>1</sup> was the original one. Hence he adopted this order in his third book, whereas the *textus simplicior* in this third *tantra* deviates considerably from it. The last two books were very short in the old recensions of the Pāṇcatantra; but they were enlarged in the *textus simplicior*, which in an even higher degree than Pūrṇabhadra's recension is not a mere revision of the old text, but rather a free imitation of it. Consequently Pūrṇabhadra very largely availed himself of this 'remanement', not only in these books, but throughout all the text. As to the fifth book, he took it over into his work, with only slight alterations, in the form which it had in the *textus simplicior*.

Our parallel Specimens I to IV show how he chose his wording, now from the one and now from the other source, according as he was more pleased with the former or with the latter. In most cases it is impossible to say what principles guided him in his choice. In our Specimen III, however, it is evident why he suddenly abandons the wording of Śār. β. He does so at the passage where this recension speaks of the brahmanical tirthas. As the *textus simplicior* replaces the enumeration of these tirthas by a conversation on the dharma Pūrṇabhadra in this place followed this Jaina recension, and chiefly because its wording was not offensive to his religious feelings.

Pūrṇabhadra's principal aim was to *revise* the text; see his praśasti, stanzas 2 and 3.<sup>2</sup> In stanza 6 he tells us, that of the words of the 'excellent first poet' only 'a handful had remained uninjured'. The very numerous corruptions which can be proved to have existed in the text of the *Tantrikhyāyika* as early as (at the latest) the time of Kṣemendra (about 1000 A.D.), and the nature of the *textus simplicior*, whose wording differs very considerably from that of the more original recensions, confirm

<sup>1</sup> Cp. Somadeva, Kṣemendra, the Southern Pāṇcatantra, and the Pāṇḍavi version, which all, in this respect, agree with Śār. Pūrṇabhadra seems to have known Kṣemendra's versification of the Pāṇcatantra; cp. WZKM xvii 347. With Somadeva he agrees against all the other recensions in several places. Cp. our parallel Specimen I.

<sup>2</sup> It seems to me that the MS. of Pūrṇabhadra himself (the *mūlapatī*) contained in part original leaves of his sources which he merely corrected. mistakes like *radhaṇa* for *piṭhāya*, *dr̥ṣṭvāpāyo* for *dr̥ṣṭāpāyo*, and others (see the list given below, p. 30 f.), he is more likely to have overlooked in some MS. of the *textus simplicior* which he revised, than to have copied from it. The scribe of the *prathamādāśa* or first copy of course preserved the mistakes overlooked by Pūrṇabhadra, and committed some clerical errors of his own. Hence it is possible that the common archetype of bhv. is identical with this *prathamādāśa*. I have not been able to find any other MS. of Pūrṇabhadra's recension which can be proved to go back to another archetype. But cp. our Variants 5, 1 and 33, 22.

Pūrṇabhadra's statement. From our parallel Specimens I to III, and from the text printed below, p 58 ff, it is certain that Pūrṇabhadra had before him MSS. of the H-class as well as of the σ-class of the textus simplicior. Perhaps he also knew the north-western abbreviated recension from which the so-called Southern Pañcatantra, the Nepalese recension (ν), and the source of the Hitopadeśa have flowed<sup>1</sup>. He therefore was in a still more puzzling situation than Kosegarten. But the principles he followed in constituting his text were exactly the same as those of this scholar: both of them *contaminated* the texts they had before them to such a degree that the results were in fact virtually new recensions.

But Pūrṇabhadra's aim was not only to restore the old text; he also wished to amplify it (praśasti, stanza 6). And this he did in numerous places.

In revising his sources, Pūrṇabhadra, on the whole, abstains from radical alterations. This is clear from our parallel Specimens. These show that—according to what we should expect from the wording of his praśasti—he follows his sources rather faithfully. The story Śār III. x has been transformed by the author of the textus simplicior, and has been transferred by him to his fourth tantra as No. i. Pūrṇabhadra, who found it in Śār. as well as in the textus simplicior, gives this tale in both places, at first in the form of the Śār version as his III xvi (see our Specimen, No. IV), and again in that of the textus simplicior as his IV. i. But even the sources still unknown to us, from which he derived the stories not to be found in Śār and Simpl, he seems to follow very closely. His story III. viii has been taken either from some text of the Mahābhārata,<sup>2</sup> or from an abbreviation of it, or—possibly, but not probably—it goes back to some revision of the *source* of the Mahābhārata version. Pūrṇabhadra's text is much shorter than that of the Mahābhārata version, but nobody will deny that the former, on the whole, goes back to the latter. In contracting the text it was of course impossible for our author—if indeed he and not some other writer before him was the abbreviator—not to change the wording in several places.

Some of the prose stories which he took neither from Śār. nor from the textus simplicior, reveal their origin by their language. Most of the *Guzeratisms* of Pūrṇabhadra occur in such stories वशिजारक<sup>3</sup> I xii (73, 14); स्वपिमि लम् I. xxx b (122, 18), अरघट्टं खेटयमान IV. v (244, 18).

<sup>1</sup> See my edition of the Southern Pañcatantra, p lxxxviii.

<sup>2</sup> MBh xii 143. 10 ff. I can compare only the edition of Protap Chundra Roy. In this edition the story shows several manifest interpolations.

<sup>3</sup> See this and the following words in the 'Brief Glossary' appended to vol. XI.

Similarly we find that a wrong Sanskritization of a Prākṛit word, **संग्रहार**, occurs in the new story II. viii (166.2), but the same word has been employed by the author himself in the old tale III ii (181.4). The new story II. v contains the Prākṛitism **चंद्रमती** (148.4), and the form **दण्डपाशिक** (for **शक**, 149.12.16; 151.29). The Prākṛitism **अन्यान्य**<sup>1</sup> occurs in the *kathā-samgraha* stanza of the new story II. 1 (127.16).

Evidently the words **जगाम वृद्धिम्** in stanza 6 of the author's *praśasti* refer in part to the additional stories of his text, and in part to additional stanzas, or to passages in which he strove to imitate the artificial prose style which prevailed in his time (cp. 46.11 ff., 183.13 ff., 185.12 ff., 213.2 ff.), or even to new features by which he enlarged the old text, as e.g. in the beginning of I. x (66.10 ff.).

Pūrṇabhadra declares in stanza 2 of his *praśasti*, that he has done his work **गुरुणादरेण**, and no doubt this assertion is trustworthy. Still he has overlooked several blunders of the MSS. which he used as his sources, or has even misread these MSS.<sup>2</sup> I give some instances from his text.

4.23 **सिंहस्थानीयो**, a misreading of Śār. (A 8) **सिंहस्थानीयो**.

4.23 **तत्र चराः**, a misreading of Śār. (ibid.) **तन्त्रधाराः**.

4.30 **व्यक्त**, a misreading of Śār (ibid.) **व्यक्त**.

11.23 **\*शशांक** only in Pr and Simpl. MS. I The MSS. bhNΨPMA Bh and Simpl. Hh have the blunder **शशाकम्**.

24.3 **प्रथमे**, a *chandobhaṅga*, also in Simpl. Hh.

29.20 For **अयि** the original reading evidently is **अपि**, but our MSS. of Pūrṇ. and Simpl. Hh agree with us.

39.23 **तं** for **तत्**; MSS. of Pūrṇ. and Hh with us. h correctly **तत्**.

44.24 **व्यवस्थितः** MSS. of Pūrṇ. and Simpl. Hh. The original reading must have been **प्रस्थितः**.

54.2 **सुदर्शना**, the name of the princess, evidently goes back to the **सुदर्शनचक्र** which the *textus simplicior* mentions as the weapon of Viṣṇu.

69.3 **\*विद्यान्**; but bhΨABh and Simpl. Hh **विद्यान्**. I's correct reading must be a correction.

69.4 **\*ह्रियम्**, bhΨ and Simpl. h **ह्रियम्**, A and Simpl. H **श्रेयम्**. The correct

<sup>1</sup> Cp. Pischel, *Gramm. d. Prākṛit-Sprachen* (Grdr. 1 8), p. 102, § 130.

<sup>2</sup> Or perhaps he used some Nāgarī transcript of the *Tantūlākyāyika*, in which some Śāradā words were misread.



reading only in the revised MS Bh, in Simpl. I, and in Kielhorn's edition (evidently a correction)

163, 12 MSS. unmetrical. The chandobhanga seems to be original. Cp Variants.

207, 5 सत्यवचनी is here the proper name of the Rākṣasa. Śār. β has सत्यवचनमाह for the reading of Śār. α स च सत्यवचनमाह. As in Śār. β—the recension used by Purnabhadra<sup>1</sup>—the subject of the sentence is missing, Purnabhadra evidently tries to correct this passage.

211, 6 \*विधाय is the correct reading, but Simpl. HIh with bhNΨPPrMA विधाय In Bh the passage is altered

220, 18 विषमपतितं also SP and v. The original reading of the Pañcatantra must be विषमपतितः, and so Śār. reads.

220, 25 क्षिष्टं also SP β and K (oldest MS. of SP α). v and Śār. correctly क्षिष्टः; SP N सिष्टः.

235, 2 तं for तत् MSS. of Pūrṇ and HI.

236, 13 \*दृष्टापायो, MSS. of Pūrṇ. and HI दृष्टापायो.

236, 24 किञ्चित् for कञ्चित्, HI the compound किञ्चिद्भामं, h, corrupted, किञ्चिद्भामसमीपं.

240, 21 \*प्रकल्पमानेषु, MSS. of Pūrṇ. and Simpl. HIh प्रकल्पं.

242, 11 एकाचारविहारा, apparently a blunder for एकाहारविहारा, as the Ψ-class reads. Simpl. HI एकवाचारविहरा<sup>(1)</sup>, h एकवाहारवीहारिणो

258, 25 सुकुमारिकाभियहं Pūrṇ and Simpl. MSS. HI See 'Brief Glossary', vol. XI, s v. Simpl. h has यूपालिकात्पागलव्यव्रतादेशः ॥

262, 18 and 263, 2 गोष्टिकं (30 MSS) Pūrṇ. and Simpl. HI.

269, 19 \*पितृपर्यायागतं is right; but Pūrṇ. MSS. and Simpl. HI पितृपर्यागतं. h correctly, but with a variant, पितृपैतामहपर्यायागतं.

271, 2 \*वृत्तिं here and in the following text is the correct spelling; but Pūrṇ and Simpl. HIh वृत्तिं.

These cases show that in several places marked in our text with a star (\*) the faulty reading recorded in the variants is surely or possibly that of Purnabhadra himself. Cp below, p. 77 ff.

#### § 4. Purnabhadra's language.

According to stanza 4 of his praśasti Purnabhadra seems to be aware of the fact that his Sanskrit is not quite free from mistakes. The author of the Dhanyaśālicantra tells us that he has caused his work to be

<sup>1</sup> Cp. ZDMG lxx 21.

corrected by a good vācaka. Indeed, Pūrṇabhadra's Sanskrit is neither uninfluenced by the time in which he lived, nor by the vernacular which he spoke from his childhood. Of course it is not quite free from Prākritisms either. Part of these irregularities he took over from his sources.

Some Guzeratisms and Prākritisms of his have been mentioned above, p. 29 f. From the *textus simplicior* (H-class) he takes the Guzeratisms अनुज्ञान 285.21 and अनुज्ञानपाद 286.5 (see 'Brief Glossary', s v). To the influence of Guzerati we may perhaps attribute the wrong च after the compound in 180.4f.,<sup>1</sup> and the wrong form °कञ्चुकी°, as our MSS. write for correct °कञ्चुकि° in the same passage. In Subhāśitagani's Jagnū-sambandha<sup>2</sup> we find the wrong compound सविस्तरायाचाचयं, which Buhler explains as follows. 'The faulty feminine सविस्तरा has been caused by' the custom of the Gujarātis to write the parts of a compound separately, viz सविस्तरा याचा चयं.' The Hamburg MSS. have च, not after the compound, but after °कञ्चुकी°—perhaps a correction of the original wording preserved in Pūrṇabhadra's text—and even more members of the compound are here in the nominative case. To the custom mentioned by Buhler we evidently must attribute the occasional use of किञ्चित् for कञ्चित् (236.21 किञ्चिदेव ग्रामम्, from the reading of HI किञ्चिद्ग्रामम्; cp. 68.3 किञ्चित्स्वद्वज्जातिम्; 223.15 किञ्चित्कालं). I now regret that I corrected किञ्चिद्वधोपायं, as the MSS. write in 90.17. Cp. also अस्व गजचर्मभेदं for तद्वजचर्मभेदं or अस्व गजस्व चर्मभेदं, 254.5.

Prākritisms are तं for तत् 39.23 (or सूत्र used as a masculine), 235.2 (also HI); 277.13 (HI here correct), cp 150.17. Other Prākritisms are recorded above, p 30 \*. Cp. also the vulgar adjective सत्कं 'belonging to', which, as Prof. Hultzsch suggests, should be written for सक्तं 246.1 and 3, and which really stands in MS. A.

*Orthography and Sandhi.* Both are inconsistent even in our best MSS.

*Vowels.* Post-consonantal उ occasionally interchanges with अ. Ex. दुर्दुर best MSS. for usual दर्दुर, 222.13; 223.14 कुटम्ब (rarely MS. कुटुंब), and °कुटम्बिनी, 152.8, अगर्ह for usual अगुर्ह, 46.5. लंठु best MSS. for usual

<sup>1</sup> Though occasionally च occurs also in other Sanskrit texts after a dvandva compound. Cp. e.g. Śār ādimadhyāvacānam ca. 133, 14 note.

<sup>2</sup> Buhler, *Indian Studies*, v, No 1 (Wien, 1892. In Commission bei F. Tempsky), p. 74.

<sup>3</sup> In Buhler's text 'by' has been inadvertently omitted.

<sup>4</sup> The first member of the frog prince's name सुन-दत्त 235. 1, might be taken as a blunder for Prākrit सुण, i.e. the name of the river शोण. But it is more likely a misreading, as HI and h read यमुनदत्तो. Buhler, 8, 16 has पृथुदत्तो.

लुह, 120, 7. वन्धुकी for usual वन्धकी, 224 13 In 225, 26 Pr writes स्फरति, in 226, 5 Ψ PPr उत्तंग.<sup>1</sup> उ is lengthened in the MSS. in पैशून्य 74, 8 (by the influence of शून्य?).

Wherever in these cases our printed text deviates from the spelling of the MSS., an asterisk refers to the variants.

*Consonants.* इ ञ ण् म before a consonant, and म् at the end of a sentence or of an even pāda, are always replaced by anusvāra in the MSS.

न् stands not infrequently in the MSS. for printed anusvāra before न् and म्. Ex.: सन्निपातस्त्र, 28, 6, स्त्रीसन्निधौ, 31, 20; सन्निहितश्चायं, 29, 5; सन्निकर्षात्, 70, 25 सन्मान and सन्मार्जन, 18, 1, &c., occur along with संमान (so 20, 5; 22, 5), संमान्येदं (20, 9), संमानस्थां (20, 13), संमार्जनं (20, 24).

न stands sometimes for ण.

On the other hand, we occasionally find anusvāra for correct न्; so तं निश्चितं, 140, 18 and Ψ 163, 10; तं निधानमादाय, 142, 5.

च and च्य, ख and ष are occasionally confounded<sup>2</sup>; छ is often employed for च्छ, ट often for ठ (nearly always छ for ठ).

च्छ is occasionally confounded with त्स; cp 15 18; 40, 17 21; 41, 4; 165, 21, 186, 19 (see Variants), 229, 9 (Bh); 266 10 (see Variants), 280, 8 (see Variants) This produces the variant उच्छेदन for उत्सादन (see Var on 40, 17, &c). Cp. Lanman on Orthographic Prakritisms in Album Kern, p 302.

ज and य (°धामातृ° for °जामातृ°, 53, 5), ज्य and ज्ञ (this written in the form given by Jacobī, Kalpas., p. 18, note) are occasionally confounded in the MSS.; cp e. g. 10, 10, 271, 15 (see Variants in both places)

फ् and प interchange in फूक्त्वा I follow the Petersburg dictionaries, referring by an asterisk to the variants, where bhΨ have पू°. The MSS. write वन्दिन्; I write वन्दिन् in my text.

Sibilants, especially स and श, are sometimes confounded. In one case it is certain that this confusion goes back to Pūrṇabhadra himself:

<sup>1</sup> Most of these cases are also found in other north-western works Cp even लाङ्गल for लाङ्गल 153, 24, in a stanza not composed by Pūrṇabhadra himself.

<sup>2</sup> खड्ड and षड्ड are used promiscuously in the MSS, whether they mean 'group' or 'piece, fragment'. Apparently Pūrṇabhadra pronounced these two words alike, and hence I write in both cases खण्ड. Cp also the Petersburg dictionaries and Apte, s v षण्ड and खण्ड. But etymologically the two words are not identical. 'Group' is षण्ड (Pūrṇ. 5, 17 and ex conj. 122, 12), Pāli and Prākṛit sanda, 'piece', 'fragment' is खण्ड (Pūrṇ. 112, 9 11), Pāli and Prākṛit khaṇḍa.

in 56, 12 the wrong form सक्त (for शक्त) is assured by the pun with असक्त 'often'.

हृ is confounded with घ in नघुष, 227, 20. Cp forms like मघुष, मघूर्ण(क), मघुष(क), मघुषिक at the side of मङ्गुष(क) and मङ्गुषिक in the Petersburg dictionaries

Consonants are often doubled after र, but in the great majority of cases the doubling is neglected मो is often written for मोः.

*Samdhi* As a rule, sandhi is not observed before the apodosis (often in connexion with danda'), it is neglected in cases where its observation possibly might cause confusion. Cp Wackernagel, *Altindische Grammatik*, § 262, b, c. It is evident that Pūrṇabhadra himself very often neglected the sandhi. Cp 138, 12 दृष्टा आ, and 149, 19 where our MSS have बृहत्कन्यका अ°. In most cases our MSS write तत् श्रुत्वा Before initial च, sandhi is nearly always neglected in the MSS. An interesting case is 119 ef, where the archetype evidently had कौतुकाद्बृहद्दयसामा°. The archetype of bhΨ wrongly resolved this group into कौतुकात् दृष्ट° (instead of कौतुकात् धृष्ट°); and ABhΦ have a wrong correction of this inadequate reading, कौतुकाविष्ट°. Cp Prof. Lanman's remarks vol. XI, pp xxix to xlviii

As our MSS are inconsistent, sandhi has everywhere been restored in the prose of our printed text except (1) in the case 138, 12, (2) before the apodosis, (3) before and after oratio recta. In the stanzas, in which the rhythm annihilates the pauses in the case of punctuation, we follow our MSS.

In the body of the words, our MSS. are not consistent as to the sandhi in the following cases.

°स्स° or °स° is often written for °ःस°

°ःक्° and °ःप्°, °ःफ° are very often, if not in most cases, written for °क्क°, °प्प°, °फफ°.

*Punctuation.* Our best MSS are carefully punctuated. They employ danda after the complete sentences, and very often before the apodosis. Punctuation before इति after oratio recta is not rare. Before यतः in the phrase उक्तं च । यतः they *always* put danda, or even (ΨP) double danda. For the sake of clearness, we employ in our printed text andhadanda before the apodosis, before and after oratio recta, and before यतः all this in the prose

In the metrical parts, we separate the first from the second and the third from the fourth pāda of a stanza by andhadanda, where these pādas form one line, i e. in ślokas and āryās. But in these cases we do not destroy the sandhi, which is here maintained in the MSS even when

they follow our own method<sup>1</sup> Our MS. bh employs the ardhadanda and the double danda, and these only, our MS. Ψ employs the danda and the double danda and these only. Cp. the two facsimile tables in vol. XI

*Gender.* घास neuter 233, 1 (in a stanza taken from the textus simplicior). सूच masculine, or तें for तत्, 39, 23.

*Guna and Tridhi* सुकुमारिका° (also Hamb. MSS) for सौकुमारका° (Whitney, § 1222j, Pāṇini V, 1, 133), 258, 25. गोष्टिक° for गौष्टिक°, 262, 18; 263, 2 (in both cases with HI).

*Verb* विश्वसति (also HI), 23, 5. Imperative बंध बंध for बन्धान बन्धान, 117, 18, 118, 2. Infinitive निवेदितुम्, 57, 23. Gerund: आभित्वा, 175, 23 (in a stanza). Gerund in -am. परिवर्त-क-म्, 68, 2. Passive for active voice, 205, 24 (in a metrical quotation; also HI).

*Noun* A wrong form is the genitive बृहत्स्फिगो for °जो, 135, 10

*Nominal compounds.* Compounds with proper names. शाण्डिलीमाता, 136, 20; 140, 15. श्रेष्ठिलक्षणास्, 114, 20, beside लक्षणाश्रेष्ठिनं, 114, 22. वर्धमानसार्थवाहः, 4, 6, beside सार्थवाहवर्धमानादिवियोगं, 21, 17. बलभद्रसचिवं, 103, 3. वीणावत्सराजः, 266, 10, &c

A curious case occurs at 283, 23. where I have written \*वेगाद् वेगं with Pūrṇabhadra's source, the textus simplicior, as represented by the Hamburg MSS Bh. which in the fifth book belongs to the H-class of the textus simplicior, reads वेगात् गवगं (गव misread for व, i. e. वे); h and Bühler वेगद्विगतरं (!) But bhΨA and their derivatives write वेगातिवेगं, and this seems to be the old reading, from which Bühler's ungrammatical reading derives, as being apparently an original gloss by somebody not well versed in Sanskrit I now take वेगातिवेगं to be a *substantive dvandva* compound, depending on गच्छति 'it went to speed and to over-speed', i. e. 'it ran more and more swiftly' (quicker and quicker).

Prof Wackernagel, in his Altind. Grammatik, II, § 74 d, gives similar *adjective dvandvas*. From the Pāli I may add Jāt i, p 160, 3 *vaṃkūṭīraṃhīnaṃ* (in a stanza), which the commentator rightly explains as meaning *mūḍe vaṃkūṇi ogge alivaṃkūṇi tādisūni sūgāṃ assa atthāṇi vaṃkūṭīraṃhīnaṃ*. The compound *mañcūṭīmañca*, given by Wackernagel from Trenckner, is apparently a *substantive*<sup>2</sup> formed exactly like our *vegātweya*. Hence वेगातिवेगं should be restored in our text.

<sup>1</sup> Only the MSS in such cases, do not separate the combined akṣaras. The Hindu manner would be to write, e. g. in our stanza I, 5 (p. 5, 3) वनवासि । च्यराज°.

<sup>2</sup> This is also the opinion of Prof Wackernagel, who kindly pointed out to me this compound

The rule laid down by Pāṇini III. 3. 126 (Waackernagel, *Alaud Grammatik*, II, § 82, α, γ) is not always observed (at least not always in our best MSS). In 131, 26 only A—a revised MS—has the correct form दुर्भेदः, but Śāi agrees with the other MSS. In 9, 23 the MSS have our reading. In 227, 1 ff Pūrṇabhadra follows this rule, whereas his source, Śāi β, A 266, neglects it.

*Syntax.* Periphrastic present indicative (Guzeratism) स्वप्तिमि जन्मः, 122, 18, योजयति जन्मः, 268, 10 (here also Hamburg MSS).<sup>1</sup> Present indicative for imperative. प्रदिष्यते, 37, 8, पूरयामः, 92, 6, पृच्छामः, 92, 11, 267, 16; गच्छावः, 265, 17; क्रियते, 268, 5; प्रत्युज्जीवयामः, 268, 6; करोमि, 271, 6, 278, 9, 279, 24, गच्छामि, 282, 8, 286, 5; जानामि, 288, 20. Present indicative for conditional: भवति, 283, 22; गणयति, 283, 23 (in both cases also III). The conditional occurs 216, 8 अकरिष्यन् and अभविष्यत्, and 230, 20 समन्विष्यम्.

General subject expressed by 3rd person sg.: आह, 180, 20 (Cp. 4, 21 (but see *Über das Tantaṭkhyāyika*, p. 98, 22)

Genitive for instrumental case. °चेनकस्य मृत्वा, 75, 23. Instrumental for genitive case. करणीयेनोपायः, 166, 7

Faulty or awkward constructions. विष्णुश्चर्मोपि (for °श्चर्मणापि). पाठितास, 2, 12 (in accordance with Smopl IIIh), स. . . द्वावपि प्रत्यागती. 109, 14 (almost literally from *Tantaṭkhyāyika*, 55, 4). प्रतिपादयामि for °ति (the subject being भवान्), 194, 24 पृष्टः for पृष्टम्, 221, 29 (or स्थितिं तस्मिन् for स्थितः स, l. 28). A word like वचः to be supplied 273, 1 in a stanza (HI have the same wording). 285, 1 an anacoluthon with III (stanza).

*Varia* मध्यात् and मध्ये with the dual number<sup>2</sup> आवयोर्मध्यात्, 43, 9, क्रोधसंरक्तलोचनयोर्मध्यात्, 209, 5 एनं and असुं in the same sentence, referring to the same person, 4, 8 f किमिति for कस्यात्, only 254, 7 (104, 11 read किमिति with Ψ). Superfluous इति, 23, 11, 42, 6; 61, 12, 63, 21, &c. इत्येवम् for simple इति, 118, 2 (in a new tale) इत्येवं after इति, 94, 19 मा . . . अर्हसि for न . . . अ°, 41, 4.

In प्राप्तव्यमर्थमिति नाम, 148, 2, प्राप्तव्यमर्थम् is an adjective. Cp. तन्त्राख्यायिक, and मित्रभेदं (125, 29) beside मित्रभेदो (3, 1), &c

## APPENDIX

*Literary quotations* Śālihotra, 279, 9 (also in III); Karmānūcakathānaka, 67, 14. An utterance of the Buddha is referred to in 48, 13.

<sup>1</sup> Cp. Campakāśīesthikathānaka, ed. Weber, I 454 f., ed. Hertel, § 76 Bühler, Sitzungsber. d. kgl. Preuss. Ak. d. Wissenschaften, 1883, p. 885

<sup>2</sup> This also occurs in other mediaeval Sanskrit texts, e. g. in Somadeva's KSS. 42, 137

### Chapter III. Account of the Manuscripts on which this edition is based.

#### § 1. Description of the manuscripts.

ALL the MSS. used for this edition are paper MSS. written in Nāgarī characters

**bh** = Decc. Coll x. 190 This MS. originally consisted of 179 leaves, 10 lines to a page Its first 6 leaves are now missing. Though this MS. proves to be a Jaina MS, as it has the Jaina diagram in the beginning of book V, it has not the square blanks in the middle of the single pages. It has been copied from some MS which was then old; cp Variants 288, 246.8; 290, 8.

According to bh's colophon, this copy was completed in samvat 1468, on the 12th day of the bright half of the month Mārgaśīrṣa, during the reign of King Śrī-Kāhnadadeva Vijaya, in Śrī-Vīramagrāma (the modern Vīramgam near Ahmedabad) 'in compliance with the order of the minister Mahamsalasā for the amusement of Josīharadeva, brother to Vādījanārdhana of Satyapura', by Mahāṅgopāla, son of Mahamkesava, of a Gauḍa family.

The copyist did his work with great care and accuracy. Our MS. contains many glosses, written by several old hands on the margins or between the lines. Most of these glosses go back to one hand, no doubt the hand of some beginner in Sanskrit, who sometimes misunderstood his text Cp the glosses on 11, 1; 14, 6; 19, 20; 22, 25; 56, 12; 60, 20; 62, 16; 76, 10; 84, 17; 154, 2; 176, 17; 177, 9; 194, 17; 221, 25; 286, 3. The same hand entered a lot of *vernacular* glosses, cp. 11, 322; 17, 17 (twice), 23, 3; 46, 4; 65, 14; 70, 15; 74, 5; 104, 19; 131, 18; 147, 8; 175, 30; 176, 18; 177, 129; 178, 26; 180, 4 (twice); 183, 10; 188, 22; 189, 2; 190, 13 18; 191, 13; 192, 7; 193, 11; 209, 11; 220, 16; 231, 2; 247, 3; 277, 10.11 16 17 18 20; 278, 22 (twice); 279, 1.2 6; 283, 17; 288, 13 16. In many cases the text was unintelligible for the glossator; for the marks × and =, which he usually employs in referring to marginal glosses, occur not infrequently without such a gloss. On the first leaves he often separates the words by small vertical strokes, writing initial vowels, and sometimes terminations, over the line Our stanza I, 52, for instance, looks thus in the MS. नखिनांचनदीनांचमृगिणांश्चधारिणां विश्वासानांपगतव्यः स्त्रीधुराजकुलपुचं ४४; 9, 30 सत्यमितत्; 10, 17 तुष्ट्याहृतप्रावशस्तत्प्रविशत्वष'.

As I did not succeed in distinguishing *with certainty* the different hands of the glossators, I mark the glosses in my variants with 'gloss.' or 'corr.'

of bh' As possibly scribes of other MSS. may have copied from bh the glosses instead of the original readings, I have entered nearly all of these glosses in my variants. The complete readings of bh are given in my variants.

**N** = Decc Coll. x 189 This MS is complete in its beginning, but has a gap extending from 220, 18 of our text to 236, 8 (see Variants). The original number of its leaves was 117. The average number of lines on a page is 17. This copy is written in a hasty hand, but it is pretty correct. Neither the Jain diagram nor the middle squares occur in it.

The colophon tells us that this copy was completed in samvat 1855, śāke 1720, in the dark half of Kārttika, on the eighth day, a Tuesday, by Harinanda, son of Kaśinātha, of a Gauda family. The complete readings of this MS. are given in our variants.

**Ψ** = Decc Coll. iv 55 It has 102 numbered leaves, 15 lines to a page. Of these, leaves Nos 46, 48, and 49 are lost. Moreover, the last one on two leaves are missing. The actual pagination, however, is not the original one; the original one, written in the margins has been corrected by a later hand, after leaf 19 had been lost, and hence leaf 20 is now numbered as 19, &c. But another hand writes the correct numbers once more just over the red middle spots of the verso pages, see Key, above, p. 1, and our Specimens, vol. XI, Table I, No 1.

Ψ is a very beautiful Jaina MS, the Jaina diagram appearing in it at the beginning of the Kathāmukha as well as of that of books III, IV, V (The beginning of book II is lost). In the middle of the single leaves there appear the characteristic blank squares, and the centres of these squares are perforated by small circular holes throughout the MS. These holes appear never to have been used for a string drawn through them, as in palm-leaf MSS, to keep the leaves in the right order, for such a string would have enlarged the holes or torn the leaves. The single leaves of Ψ show red circular spots, one in the middle of the blank squares of the recto pages, and three on the verso pages, viz one in the middle and one on each side margin. The original leaf-numbers are written within the red spots of the right-hand margins of the verso pages. The red spots, however, are missing on leaves 83, 84, 89 recto, 90 to 102 inclusive. At the end of the first book,  $4\frac{1}{2}$  lines of the recto of fol. 45 and the whole verso page of this leaf have been left blank.

This MS. has been written with great care in beautiful characters. The copyist himself corrected it, and added some glosses and various readings. A second old hand added some more glosses.

Ψ seems to be our oldest MS. of Purnabhadra's text. As we shall subsequently see, not only the common archetype of U' (dated sam 1537)



and L<sup>1</sup> was copied from Ψ at a time when Ψ already contained the glosses by the second hand, but—apart from the circular perforations of the blanks, which are unknown in most of the paper MSS—the forms of the characters in this MS, especially that which च has in it, are very old ones<sup>1</sup> This old form of च, as it appears in Buhler's Palaeographie, Table V, number 13, columns v, and vii to xvii, and Table VI, number 18, columns xv, xvi, xvii, prevails throughout in Ψ. Cp our Key, p. 2. Only in cases where a vowel, or *n* and *r* are written under *gh*, the modern form of *gh* is the usual, though not the exclusive one Cp. also the form of जिह् in our Table II, No. 12, l. 2a and that of झु in our Table I, No 1, l 15c, with Buhler, Table V, col. xxii, l 18 The complete readings and the glosses of Ψ are given in our variants.

**P** = Decc Coll. xxiv. 419. It has 96 leaves, 15 lines to a page, and is very beautifully written on fine thin paper. This MS., which is complete, shows the Jaina diagrams as well as the characteristic blank squares. The text on the whole is very correct From the colophon we learn that this copy was finished in samvat 1537 on the first Tuesday in the dark half of Āsādhā The copyist's name is not given. The complete readings of this MS are entered in our variants.

**L<sup>1</sup>** = Leipzig University Library A. 404. Incomplete Old. The leaves still extant bear the paginations 2 to 56 (both incl), corresponding to our text *svanūma*° &c. 2, 5 to *sarva te* (incl) 220, 2 15 lines to a page. No blanks, but Jaina diagram before II and III. Two copyists, the second one (from leaf 11 to 20 incl) giving a very faulty wording, and leaving out the text between *mūkhah* (67, 11) and *sthitavati* (74, 17) I only occasionally refer to this MS. in my variants.

**Pr** is an old MS. belonging to the Jaina Bhandar of Ahmedabad. It was kindly lent me through Mr. Keshavlal Premchand Mody, B A, LL B., of the same town. This copy bears the signature डा २८ प्र १० On its margins the title of the work is given as पंचाख्यानवृत्तिः. Pr consists of 107 leaves, 13 lines to a page. It is pretty correct. I give the complete variants of this MS.

**M** = Decc. Coll. iv 54. 102 leaves, 15 lines to a page. A complete Jaina MS., with Jaina diagrams and blank squares in the middle of the pages. The characters of this MS. are beautiful, but its text bristles with blunders, omissions, and dittographies. Though not dated, this MS is not modern. In my variants I give the complete readings of this MS., but I have not noted many of its blunders, small omissions, and dittographies.

<sup>1</sup> In one case this form of च also occurs in Pr, which has flowed from Ψ

**p** = Decc. Coll n. 46. 93 leaves, 18 lines to a page. This is a complete Jaina MS., though it has not the characteristic blanks. According to its colophon, this copy was completed *samrat loka-muni-rasa-kāṣṭha-samratcehari* [i.e. sam. 1677] *jyēṣṭha sūstirbhṛtām sūmāśāre śubharcāyāy* Dhullanagare [i.e. Dhillo, Thar and Parkar] *pāṭisāha-Jahangīra-sāgye* 1 *va*<sup>2</sup> [i.e. vācaka-] Matibhadra - *taccheṣya* - *vūcanīcāryya* - *dhuryya* - *vādakarīkambhakaṇḍanamrga* - *sarvāśāstrādhīta-sarasvatīkāmthābharāṇa* - *sakalakalūkhita-yātra-vulvajjanetīlaka-pravara-prakṛṣṭavācācāritrasīmha-taccheṣya-pandita*-Padmanamdi-muni-tacca-ranāṇḍavajamaharāṇḍalānādāsānūddāsa-Govarddhana-muni-lipāhṛter *vyāp* *pruṭi*. The lengthy colophon proceeds to tell in several stanzas that the copyist did his work with the utmost care, and that the good should correct the copy, without blaming the copyist for the blunders he possibly might have committed. Hope is expressed that the Jain community might rejoice henceforth by the favour of the suns (*śūrya-jyotiḥ-sūri-prasādāt ciram naṇḍatu*), and that the MS. might eternally survive and be protected by its owners from oil, water, loose tying-up and dishonest borrowers (*'telād rakṣej jalād rakṣe rakṣet sithīla-bandhanāt parahastagatam rakṣet' evam vadati pustakam* 11). The copyist had at least two MSS. before him during his work, choosing their readings as he proceeded in copying, sneaking with gamboge whole passages already written in almost every line, and replacing very often the correct readings by inferior ones. Some passages have been copied from MSS. belonging to other classes, e.g. to the Bb-class. Moreover, many corrections and additions have subsequently been added by different hands. Amongst the numerous marginal additions, there are even stanzas in Pīṭkrit. I carefully collated this MS. down to 119, 23 *atha* inclusive; but then, seeing that it was of no use whatsoever, I neglected it altogether. In my variants, only occasional references are given to p.

**A** = India Office 2643, E. 4084, R.R. 9. B. This MS. originally contained 153 leaves, 12 lines to a page. Leaf 92 is missing now. On the first page, which is blank, a European hand has written in English characters. Gaikawar. This copy has been written by two copyists (A<sup>1</sup> and A<sup>2</sup>). The first hand wrote the text of leaves 1 to 93, and of 123 to the end, the second one leaves 94 to 122 (both inclusive). The words from *gacchet*, &c. to *balīyāsā* 1 *sa ta* (inclusive) = our text 177, 12 to 177, 23 are written by both the copyists, and subsequently have been deleted again on fol. 93 verso. In this short passage A<sup>2</sup> is more correct than A<sup>1</sup>; but the former shares with the latter the mistakes *piṇḍakī*<sup>2</sup> 177, 12, *tanna* for *lutra* 13, *aparaṃ kārya*<sup>2</sup> 15. Hence it is certain that A<sup>2</sup> copied from the same original as A<sup>1</sup>. A<sup>2</sup> leaves blank squares in the middles of the pages.

<sup>2</sup> Dharma Vijaya Sūri corrects this to *pinakūśala*.

This MS. is rather faulty. A third hand has collated it with some MS of the *textus simplicior*, covering the margins with additional stanzas from this text, smearing very often the original readings of A with gamboge, and writing on them inferior readings or downright blunders. In other places the corrector, an ignorant and careless man, restores defective passages *ex conjectura*.

According to the colophon, the copyist of A<sup>1</sup> was one *Śivasundara*, who completed his work in *samvat* 1574 *āso vadi 9 sukr̥e*.

**Bh** = Decc. Coll. xiii. 86. This MS. originally consisted of 156 leaves with 12 to 14 (generally 13) lines to a page in books I, II, III, and with 11 lines to a page in books IV and V. The first leaf and leaves 132 to 140 (both inclusive) are missing.<sup>1</sup> Bh has been copied by two hands, the first one going from the beginning of the MS. down to the end of the third book, the second one from the beginning of the fourth book to the end of V. This copy is a Jain MS, the Jain diagram appearing at the beginnings of books II, III, IV. Besides the usual square blanks in the middle of the pages, which are perforated as in Ψ, most of the recto and verso pages have larger rectangular blanks either at the right or at the left hand margin, or even at both of them.

At the end of the third book, the first copyist gives the date *samvat* 1442 *varṣe* without any further information. The rest of the MS. is scarcely younger than its first part.

**Φ** = Decc. Coll. xxi. 719. 97 leaves, 15 lines to a page. Dated *samvat* 1661.

## § 2. Value and mutual relations of these manuscripts.

Of the above-described eleven MSS, the first eight form two groups. To the first group, the bh-class, belong the MSS bh and N. To the second group, the Ψ-class, belong the MSS Ψ, P, L<sup>1</sup>, Pr, p, and M. The nature of MSS. A and Bh and Φ is such that they require a separate and detailed discussion.

The differences between the readings of bh and Ψ are but slight ones. These two MSS are excellent copies. The cases of the very mistakes taken over from either the *textus simplicior* or Śār. into Pūnabhadra's text and preserved in bhΨ show how conscientiously the text has been handed down in these two MSS. On the other hand, the fact that N can be proved to go back *indirectly* to bh, and that PL<sup>1</sup>PrMp can be proved to go back to Ψ (P, the best and oldest of them, and L<sup>1</sup> *indirectly*), evidently

<sup>1</sup> Comprising our text, p 244, 10 *yadū* (incl.) to 260, 2 *dustajā* (incl.).

shows that even in ancient times bhΨ were considered very valuable MSS. I think, indeed, that their common archetype is the *prathamamūlāṣṭa*. See above, p. 28, note 2. At all events, their text cannot possibly deviate much from the *mūlaprati* (i.e. *mūla-pratīpī*): see our parallel Specimens.

§ 3. The manuscript N goes back indirectly to bh.

For evidence in substantiation of this assertion, see Variants to 27, 10 12, 56, 12, 57, 22; 61, 12; 74, 2; 75, 12, 77, 22, 78, 9, 80, 11, 89, 12, 13; 101, 11, 123, 17; 125, 18 19,<sup>1</sup> 184, 5, 186, 9; 208, 2, 266, 6, 22, 270, 22; 271, 23, 274, 17. The MS. N cannot have been *immediately* copied from bh, for it is evident that a part of N, namely 284, 7 to the end of book V, has been copied from a text very closely agreeing with Bh. Cp. the Variants.

§ 4. The manuscripts P L<sup>1</sup>, Pr, p, and M go back to Ψ

That p goes back to Ψ may be seen from the Variants 72, 22, 88, 15. Since, however, p is a contaminated MS (see above, p. 10), and is for this reason critically useless, I have not taken the trouble of collecting further materials in order to ascertain more fully its relation to Ψ. For the other four, the following evidence may suffice.

1. P and L<sup>1</sup> go back to Ψ, cp. Variants 3, 10; 4, 21, 5, 10; 5, 21, 7, 25, 9, 10; 14, 10, 17, 11; 23, 16, 25, 22, 32, 24, 33, 4, 39, 20, 40, 4, 42, 20; 44, 16, 57, 18, 76, 15; 101, 10, 119, 10, 147, 20, 159, 19, 161, 33, 167, 21, 170, 10, 171, 7, 174, 9, 178, 18 23; 180, 14, 25; 181, 6; 183, 11, 20, 184, 9, 185, 6, 198, 15, 199, 9; 224, 18; 229, 20; 230, 11, 231, 4; 233, 11; 217, 9, 219, 2; 252, 7, 253, 24, 255, 9, 258, 30, 271, 23, 275, 9, 284, 9.

Besides P and L<sup>1</sup> have a considerable number of corruptions in common. Cp. 4, 25, 5, 22, 10 1, 12, 21; 19, 22; 20, 8, 22, 1; 23, 9, 25, 19; 29, 6, 31, 12, 38, 24; 39, 15 16 21; 41, 7 11, 43, 1, 58, 1; 59, 9, 60, 9 11, 61, 18, 66, 7; 78, 5; 93, 15; 96, 28, 99, 22; 102, 19, 104, 20, 106, 21; 109, 25, 114, 9, 115, 2, 116, 3; 128, 4, 130, 22, 29, 131, 21; 132, 2, 6, 7 11; 143, 11, 22, 155, 29, 157, 3; 160, 8; 167, 19; 168, 3, 169, 2, 8 10, 170, 28, 172, 4, 174, 19, 175, 25; 178, 9; 180, 4 12; 181, 6; 182, 11, 183, 13; 184, 9, 185, 13, 14; 186, 5 19; 188, 5; 189, 20; 190, 5; 191, 20, 194, 11; 195, 20, 196, 3; 197, 9; 200, 1, 202, 7 11, 203, 13, 214, 10, 23, 216, 1, 10; 219, 2.

P cannot have flowed from L<sup>1</sup>, as P neither has L<sup>1</sup>'s gap (see above, p. 39), nor the very numerous mistakes of the second copyist of L<sup>1</sup>. Cp. besides 12, 24; 66, 7; 105, 6; 184, 8; 191, 15, 193, 2, 194, 11; 197, 14, 198, 3.

<sup>1</sup> The citations of passages reproduced in Tables I and II of vol. XI are set in *italics*. See Variants.

L<sup>1</sup> cannot have flowed from P. Cp. 12, 31, 14, 8; 15, 18; 19, 21; 27, 11; 32, 23, 64, 9; 111, 8; 155, 28; 169, 7 17, 174, 10, 178, 2; 179, 29, 190, 22, 203, 3, 209, 18, 217, 16.

Hence it is clear, that both P and L<sup>1</sup> go back to some third MS which has flowed from Ψ. Cp. also 24, 4, 190, 10.

2. Pr goes back to Ψ, cp. Variants 3, 10; 7, 25, 33, 4, 101, 10, 119, 10, 121, 13, 147, 20, 159, 16 19, 164, 5 23 33, 167, 21, 169, 17, 170, 10, 171, 7; 180, 25, 184, 9, 187, 18, 231, 4.

3. M goes back to Ψ; cp. Variants 3, 10, 5, 20, 7, 25, 9, 10; 33, 4; 76, 15, 93, 9, 101, 10, 147, 20, 152, 3; 159, 16, 174, 2; 181, 6; 185, 6, 187, 18, 231, 4, 247, 9, 268, 3, 271, 23, 284, 9.

### § 5. Critical discussion of the manuscript A.

A apparently belongs to the bh-class. With this class it has the author's praśasti at the end of the whole work, and it often agrees with this class in its readings. But very often also it has the readings of the Ψ-class. As to the gaps, it agrees at 33, 21 with all our MSS. but Bh. It has *not* the gaps of bh at 25, 2; 82, 11, nor those of Ψ at 61, 5, 107, 25, 113, 29; nor has it the gap of N and of the Ψ-class at 265, 8, where bh is complete. Again, at 210, 15, in the place of the pādas missing in bhN, it has a text quite different from that of both the Ψ-class and Bh, a circumstance which raises the suspicion that *A derives from a revised copy*. We shall subsequently see that this suspicion is confirmed by other facts. At 62, 1 A has a gap which the corrector of A fills in as he pleases. Other gaps of A are 163, 13; 164, 15.

At any rate, A goes back to an archetype which was *very* closely akin to that of bhΨ. This is clear from the numerous blunders which it has in common with these two MSS.

#### Blunders common to AbhΨ.

6, 31 33, 9, 3.26; 10, 2, 11, 14 23; 14, 16, 18, 11, 22, 13; 28, 10; 33, 12.15; 33, 21<sup>(1)</sup>, 34, 4, 35, 18, 37, 8, 42, 8, 43, 4.14, 44, 6, 46, 3; 48, 19; 49, 13, 51, 6; 53, 15, 56, 34. 58, 8, 60, 30; 64, 3, 65, 8; 68, 3.14; 69, 34 6, 71, 10.33, 74, 8; 76, 12, 83, 2 6; 87, 16; 89, 15, 90, 17, 91, 6 7, 92, 1, 93, 7.9, 95, 11, 96, 10; 97, 13, 99, 5 6 11, 102, 10; 116, 13 17, 119, 21, 121, 5 7, 123, 12.15, 125, 130; 126, 15, 130, 4.23, 131, 2, 132, 16 27; 135, 8; 136, 4, 142, 8; 144, 19, 145, 8, 150, 24, 152, 10, 156, 15, 158, 16, 161, 2.13, 164, 10, 168, 27; 170, 15.20, 172, 26, 176, 19; 179, 1, 180, 4; 182, 11, 183, 6, 186, 4; 196, 13.14, 197, 3, 198, 9, 211, 6 21; 215, 23; 216, 1; 218, 2 12, 220, 17, 223, 3; 226, 15; 235, 15 24, 240, 21, 248, 14, 253, 15, 259, 8, 260, 24, 266, 20, 269, 19, 271, 20, 277, 13 19, 278, 9.10; 282, 16, 289, 3 (twice).

For these and the following cases, cp. our Variants

On the other hand, A has correct readings in many places where bh $\Psi$  are faulty

Right readings of A, where those of bh $\Psi$  are wrong.

7, 16; 8, 13, 10, 1, 18, 6, 25, 19; 26, 5; 29, 8; 32, 23, 33, 11 (with Np), 36, 20, 37, 5, 40, 17, 46, 7 21; 50, 12, 13, 16, 52, 23; 58, 16 17 59, 25 (with PPr), 61, 14, 63, 12; 65, 29 30; 66, 1; 69, 1; 71, 18; 73, 11, 21, 76, 4 (with pPr), 79, 12 (here the *copyist* corrects the reading of bh $\Psi$ ), 83, 13, 85, 19, 87, 12, 14, 90, 8, 91, 19, 93, 7, 96, 14, 100, 8, 101, 23, 106, 1, 107, 11; 109, 5, 8, 114, 4 25, 116, 2 16; 118, 14 16, 119, 1, 121, 6, 122, 11 12; 124, 9, 25, 125, 26, 130, 9, 131, 2 (the *copyist* corrects here); 131, 19 26, 132, 28, 134, 1, 135, 21; 138, 6 12, 140, 14, 18, 22, 141, 9, 142, 5 23, 143, 24, 145, 24; 147, 2, 148, 11, 150, 20 (with Bh $\Phi$ ), 152, 9 (with Bh $\Phi$ ), 154, 2 (cp 155, 8), 155, 17 157, 13, 161, 22, 162, 18; 163, 18 (with MBh $\Phi$ ), 176, 8; 180, 7 13, 181, 8, 191, 19, 20, 192, 9, 194, 19 (with Pr), 197, 10, 200, 23, 203, 6; 204, 2 3, 206, 5 7, 212, 12, 216, 8; 219, 25 31; 220, 7 26, 223, 19; 224, 16, 226, 11, 227, 4, 230, 20, 231, 25 236, 12 13 (see Hamb. MSS), 236, 19 (1), 244, 11 (1), 245, 13, 247, 7 18 (with Pr), 248, 22 30, 250, 22 251, 20 26; 254, 16, 261, 12; 269, 11 20; 271, 11, 272, 3, 276, 7, 278, 6, 10; 282, 1, 284, 1, 289, 10.

If in these passages A is more correct than bh $\Psi$ , this is at least in many cases the result of conjectural emendation. For in other cases the corrections of A are decidedly wrong.

Blunders of bh $\Psi$  wrongly corrected, or even more corrupted, in A.

3, 7, 4, 30, 13, 16; 15, 13, 34, 13, 35, 5; 39, 6, 42, 11, 44, 3, 49, 16; 50, 16, 22; 52, 11; 55, 9 10, 17; 59, 3, 29, 64, 21, 65, 30, 66, 12, 70, 2; 74, 11, 17, 80, 6; 84, 16, 85, 19, 99, 15, 101, 12, 131, 18; 132, 12; 135, 10, 143, 7; 149, 2 (with Bh $\Phi$ ); 155, 8; 162, 22 (wrong correction by *copyist*), 165, 21, 170, 10, 172, 3, 173, 15, 179, 18, 190, 2, 199, 22; 207, 3, 213, 4; 214, 21, 218, 12, 219, 15, 222, 6; 231, 5 (with M), 238, 24, 250, 15, 251, 21, 264, 15; 272, 11 16; 273, 9 (1), 281, 4, 287, 14.

#### Discussion illustrated by Tale III, viii, Self-sacrificing dove.

Evidently A<sup>1</sup> and A<sup>2</sup> copied some MS, which had been revised and interpolated, part of the corrections and the interpolations being written on the margins. An interesting proof of this assertion occurs in A<sup>2</sup> on fol. 109a in our Tale III, viii, verses 161 ff. As this passage is of considerable critical value, I print it here in four columns. The *first* column, agreeing with our text, gives the readings of our MSS. bh $\Psi$ , and of Kosegarten's MSS BCDEFK, which contain this story. Prof. *Machonell* most kindly collated for me the following passage with the *originals* of

BC;<sup>1</sup> and Mr. F. W. Thomas in like manner obliged me by collating the originals of DEF.<sup>2</sup> To Mr. Thomas I owe the confirmation of Kosegarten's supposition, that his MSS. F and L are one and the same MS.<sup>3</sup> The variants I give from K are based on Benfey's collation of this MS, which I owe to the kindness of Miss Emma Benfey, and on Prof. Schmidt's collation of the same. The second column contains the text of A, the third one Kosegarten's text according to his edition of the *textus simplicior*, p. 180. The fourth column contains an interpolation of the MS. E, which interpolation is separated from the other texts by a vertical line. In the footnotes under the first column I give the complete variants (but not all the merely clerical errors) of BCDEFK; in those of the second column, Prof. Schmidt's deviations from A, whose version is given in his German translation, in those of the third column the complete variants of the editions of Jivānanda Vidyāsāgara (Calcutta, 1892), and of K. P. Parab (Bombay, 1896), who follow Kosegarten's text; I add Benfey's translation and emendation of Kosegarten's stanza 187. In the footnotes to the fourth column I give the references from O v Böhlingk's 'Indische Sprüche' to these interpolated stanzas. It will be seen that most of them occur in the Vikramacarita.

Though Kosegarten prints the story from which the following passage is taken in his edition of the *textus simplicior*, it does not belong to this recension. It is missing in the Hamburg MSS. HI, in h. in Buhler's edition,<sup>4</sup> and in Kosegarten's MS. G, i. e. in Anantabhattacharya's Kathāmṛtanidhi, which is an abbreviation of the *textus simplicior*.<sup>5</sup> Besides HI and G, Kosegarten used the MSS. ABCDEFK, and these only. Of these MSS, A B contain Purnabhadra's text, all the other MSS belong to the mixed class. In the third book, C and F (which go back to a common source for the last three tantras) and K contain contaminations of Purnabhadra's text with the *textus simplicior*. D in this tantra contains a *textus simplicior* interpolated from Purnabhadra's recension. E contains quite a new recension, based on the Jaina recensions and on other sources. It has many interpolated stanzas, and one interpolated story whose wording goes back to Śār. or to some nearly related recension,<sup>6</sup> and the order of the stories in E disagrees with that of all the other recensions.<sup>7</sup>

<sup>1</sup> These MSS are now in the Bodleian; B = Aufrecht, No 337 (written after A D 1810), C = No 336 (written A D 1800).

<sup>2</sup> These MSS belong to the India Office Library, D = I. O. 2790 (E 4085), E = I. O. 1812 (F 4086), F = I. O. 2319 (E 4087).

<sup>3</sup> Cp Kosegarten's Praefatio, pp iv and vi. <sup>4</sup> As to this edition see above, p. 14.

<sup>5</sup> See my papers 'Kritische Bemerkungen zu Kosegartens Pañcatantra', ZDMG lvi, p 296 ff, and 'Über die Jaina-Rezensionen des Pañcatantra', Berichte d. kgl. sachs. Ges d Wissenschaften, phil-hist Cl., 1902, p. 117 note. Above, p. 18.

<sup>6</sup> ZDMG lvi, p. 317.

<sup>7</sup> ZDMG lvi, p 326. Above, p. 17.

Op text, 204, 13 ff, with complete variants of bh-v, BCDEFFK.

एवं विलय्य बङ्गशः ।  
कृपणं भृशदुःखिता ।  
पतिव्रता सुसन्दीप्तं ।  
तमेवाग्निं विविश सा ॥ १६१ ॥

Corresponding text of MS. A, compared with R Schmidt's translation, p. 224 f.

एवं विलय्य बङ्गशः ।  
कृपणं भृशदुःखिता ।  
पतिव्रता सुसन्दीप्तं ।  
तमेवाग्निं विविश सा ॥ ६४  
[Pāda a corrected by cop to -  
तपोऽग्निं प्रविविश सा ॥ ६४]

Kosogautan's text, p. 180, with complete variants of editions of Vidyāsāgara and Parab.

व्यालयाही यथा व्यालं  
बलादुद्धरति बिभ्रात् ॥  
तथा स्त्री पतिमुच्यते  
स्वर्गलोके महीयते ॥ ९८ ॥

E's interpolation between stanza 164 and p 204, 21 of our text

तयलेपे ततो वर्ध-  
यति से पचिणी तु सा ।  
व्याथमारगता धर्म ।  
पालयन्ती दयानयं ॥ ६५

Manuscript addition by copys.

ततो दिव्याम्बरधरा ।  
दिव्याभरणभूषिता ।

ततो दिवांबरधरा ।  
दिव्याभरणभूषिता ।

ततो दिव्याम्बरधरा  
दिव्याभरणभूषिता ।

161 E om a b ॥ a B एवं ॥ c D  
पतिव्रतायु सं ॥ १६ E पति-  
व्रतत्वा अदीप्तं प्रविविश  
कृतासनं (= MBh xv 1489  
पतिव्रता संप्रदीप्तं प्रविविश  
----- ) ॥

64 d. Schmidt, adopting the correction of a, transl: 'sprang sie in das hellbrennende Opferfeuer' ॥

65. Schmidt om this stanza ॥

भृते भर्तेरि या नारी  
समारोहिदुताशन ॥  
साऽघं हन्ति समाचारा  
स्वर्गलोके महीयते ॥ ९९

मातुक्तं येतुक्तं चैव  
यत्र चैव प्रदीयते ।

98. Böhlingk, Ind. Spr., refers to Vikramac. 283, Hit in 30 Schl., 31 Johns (= 29 Fet.), a read व्याल ॥ c read उडुत्य ॥

99. Böhlingk refers to Manu r 160, Saing Paddh. addh. 10 Vikramac. 270



प्रोषिते मलिना कृशा ॥  
मुते श्रीचिंत या पत्नी

सा स्त्री ज्ञेया पतिव्रता ॥ २०१

200. Böhlingk refers to Vikra-  
mac 281 a read पैतृकं ॥  
c read कुलत्रयं ॥

201. Böhlingk refers to Mall-nātha, who quotes this stanza on Kumārasambhava iv 33. o read म्रियेत ॥

यथार्थमिदमब्रवीत् ।  
अहो ममानुगृह्या । ०मा० corr.  
by cop. to ०या०  
कृतं साधु युमे त्वया ॥ ६६, corr  
by cop. to ६७  
अहो मामनुगृह्या  
कृतं साधु युमे त्वया ॥ १८५ ॥

संज्ञाय  
यथायानद्वयप्रपत्ते  
अहो भवानुगच्छत्या ।  
कृतं साधु शुभे तया ॥ १६३ ॥

---

162 a E अय for ततो ॥ c D म०  
तं विमानस्था, E म० च  
विमानसूत्रं Δ for 162 a,  
E ins. तत्र चित्राङ्गदधरं  
भर्ता सान्व (or श्व०) प-  
द्यत (from MBh. xii 148.  
10 ततोश्चित्राङ्गदधरं भ-  
र्तारं सान्वपश्यत ॥

66 (cor. 67). Schmidt ममानुं;  
with the original text ||

163. <sup>b</sup>E मेतदुवाच ह for 2nd pāda ||  
 ° DE मामनु० || K ° गच्छत्य ||  
 a O ज्ञांतं, E ज्ञांतं for कृतं ||

After this stanza E ms.  
मन्त्रमन्त्रिण दुःखिन सुख-  
त्यन्तमन्त्रितं ॥

॥३॥य (द्व्यागनुमूल ।  
 यथार्थमिदमब्रवीत् ।  
 अहो ममानुगृह्यता । °मा० corr.  
 by cop. to °या०  
 कृतं साधु शुभे त्वया ॥ ६६, corr  
 by cop. to ६७

164 and p 204, 21 of  
our text.

bh ५, BCDEFFK.  
तिस्रः कोव्योऽर्धकोटी च ।  
यानि रोमाणि मानवे ।  
तावत्कालं वसेत्स्वर्गे ।  
भर्तारं यानुगच्छति ॥ १६४ ॥

translation, p 224 f  
of Vidyāsāgara and Parāb.

तिस्रः कोव्योऽर्धकोटी च ।  
यानि रोमाणि मानवे ।  
तावत्कालं वसेत्स्वर्गे ।  
भर्तारं यानुगच्छति ॥ ६७, corr.  
by cop to ६८ ॥

या ऊत्साऽभौ स्वकं काय ।  
जीवंती दयिताऽनुगा  
भवेत्सा नरकं याया ।  
घोर नारी न संग्रहः ॥ ६९ ॥

सूतवेदादिशास्त्रेषु ।  
सत्यगेष विधिः सूतः ।

164. b B मानव, DE मानुषे ॥  
c B चसै।त, CF च सा for  
वसेत्, E तावत्स्वर्गे

69 a Schmidt (reading याऊत्सा),  
'welche ihren Leib nicht  
im Feuer opfert' ॥  
b Schmidt (correcting जीव-

186. c Vidyāsāgara the same  
blunder. तावत् काय,  
Parāb ॥

ब्रह्मघ्नो वा सुरायो वा  
ब्रह्मद्रोही भवेत् पतिः ।  
पुनात्यविधवा नारी  
तमादाय मृता तु या ॥ २०२

सगुणो निर्गुणो वापि  
धनाढ्यो निर्धनोपि वा ।  
प्रियो वा यदि वा द्वेष्यः  
स्त्रीणां भर्ता हि देवत ॥ ३ ।

यावच्चाभौ मृते पत्नौ  
स्त्री नात्मानं प्रदाहयेत् ।

204 Böhtlingk refers to Vikramac  
280

भर्यया (!) सह संगतः ।  
 कर्मणा पूजितस्तत्र  
 रेमे च भर्यया (!) सह । ५ ।

205 = MBh xii 148, 12 Val

b विमानवरमास्थितः ॥  
 d रेमे स सह भार्यया ॥

प्रत्यहं सुखमन्वभूत् ।  
 सा खं सौरं कपोतस्य  
 प्राक्पुण्यप्रभवं हि तत् ॥ १८७ ॥

187. a Benfey सूर्यास्ति, Vidyāsāg

सूर्यास्ति, Parab सूर्यास्ति ॥

o Parab कपोतदेहवत्सा-

सीत्. This pāda must have been composed by Parab himself. Benfey translates, 'Der Tauben-gott genoss täglich des Sonnenunterganges Lust, sie ihres Taubens Sonnenhimmel, als Folge früheren Verdienst's' Vidyāsāgara explains स कपोतदेवः

सूर्यास्ति सायं प्रत्यहं सुख-  
 मन्वभूत् सुखं बुभुजे । सा  
 कपोती कपोतस्य श्री-

प्रत्यहं सुखमन्वऽभूत् ।  
 साकं सौरं कपोतस्य ।  
 प्राक्पुण्यप्रभवं हि तत् ॥ ७१

c Schmidt (reading ऽहत्यां)

'die Frauen, die sich selbst nicht opfern' ॥

71 a Schmidt (reading सूर्यासि)

'Der Gott der Tauben genoss in der Nähe der Sonne Tag für Tag gemeinschaftlich ein Sonnenglück' das war die Folge der früheren frommen Thaten des Taubers' ॥

204, 21. एवं हर्षाविष्टां विमान-  
 ममारोप्य परिष्वज्य च सुखेन  
 तस्थौ ।

204, 21 K omits this sentence ॥

B एव ॥ E एवं हर्षाविष्टस्य  
 स तामंकारोप्य दिवि सुख-  
 मनुभवन् तस्थौ ॥ ७ ॥

E's interpolation between stanza 16f and p 204, 21 of our text

ततः सा सर्वपरमा  
स्तयमानाप्सरोगणैः ।  
क्रीडते पतिना साङ्गं  
यावदिद्राञ्चतुर्दश ॥ ६ ॥

6 b read स्तयः This stanza seems to be an imitation of MBh in 149, 13, where it is said of the *foetus* :  
ततः स्वर्गस्थमात्मानमपश्य-  
द्विगतञ्जरः । यत्तन्मन्वर्वसि-  
ज्ञानां मध्ये भ्राजन्तमिन्द्र-  
वत ॥

Corresponding text of MS A, compared with R. Schmidt's translation, p 224 f.

हर्षाविष्टस्तो व्याधौ  
विवेश स वनं घनं  
प्राणिहिंसा परित्यज्य  
बहुनिर्वैदवान् भृशं ॥ १८८ ॥

तच्च दावानल दृष्ट्वा  
विवेश विरताशयः ।  
निर्दग्धकल्मषो भूत्वा  
स्वर्गसौख्यमवाप्तवान् ॥ १८९ ॥

दिति शेषः तत् तयोरी-  
दृश्यर्थमिति भावः प्रा-  
कपुण्यप्रभवं हि प्राक्तनपुण्य-  
फलमेव ॥ *Lancelotti* (p 239). 'Le dieu pigeon joint tous les jours du plaisir du coucher du soleil et sa femme du ciel selon du pigeon cela fut par ses propres actions

Our text, 204, 13 ff, with complete variants of bhṣ, BCDEFK

204, 22. लुब्धकोऽपि परमनिर्वेदं  
कृत्वा मरणाभिमुखो महद्वनं  
विवेश ।

तच्च दावानलं दृष्ट्वा ।  
निविष्टो विरताशयः ।  
निर्दग्धकल्मषो भूत्वा ।  
देववह्निं मोदते ॥ १६५ ॥

204, 23 E गत्वा for कृत्वा ॥ B  
मरणाभिमुखेः E उत्तरा-  
भिमुखो हिमवत्पार्श्वं म० ॥  
B महद्वनं ॥ E प्रविष्टा ॥  
165 a B ततं ॥ K दानल, corr.  
to दावानल. E दावानि  
(spoiling the metre) ॥  
b D विवेश for निविष्टो. E for

73. a Schmidt om तपस ॥

तच्च तपस्तप्त्वा तपो घोरं ।  
शान्तः स विरताशयः ।  
निर्दग्धकल्मषो भूत्वा  
स्वर्गसौख्यमवाप्तवान् ॥ १३ ॥

बहुनिर्वैदवान् भृशं ॥ ७२ ॥

From these parallel texts it is clear that both Kosegarten and Schmidt based their texts of this story mainly on A<sup>2</sup>. But in doing so they were not consistent. Kosegarten omits A<sup>2</sup>'s stanzas 69 and 70, and both scholars omit A<sup>2</sup>'s (first) stanza 65. It will be seen that no other MS. than A<sup>2</sup> has A<sup>2</sup>'s stanzas 65, 69, 70, 71, 72. In place of 71 and 72, *all* the other MSS. but K have two prose sentences. In K the first prose sentence is missing. All the MSS. agree completely in the number and in the order of the stanzas, and nearly completely in their wording. Only the contaminated MS E follows the wording of the MBh. in our stanzas 161 and 162, interpolates as its stanza 5 (i e 205) a whole stanza from this text (= MBh. xii 148, 12), and inserts seven more stanzas, four of which occur also in the Vikramacarita, and one of which (6, i e 206) is apparently an imitation of MBh. xii 149, 13. But even this contaminated MS has *none* of the additional stanzas of A<sup>2</sup>, and has the same two prose sentences as all the other MSS., though in E the wording of these sentences is slightly altered.

Hence it is evident that Kosegarten's text does not agree with *any* MS. of the Pañcatantra, and that Vidyāsāgara and Parāb, who *exactly* agree in the choice and in the order of the stanzas with Kosegarten's text, simply reprint it with but slight alterations.

Doubtless neither Kosegarten nor Schmidt would have based their texts of our story on A<sup>2</sup> if they had been aware of the true nature of A<sup>2</sup>'s wording in our passage.

First of all, it is clear that in our passage *the MS. from which the scribe A<sup>2</sup> copied, contained a wording which agreed with that of our other MSS. as given in our first column.* For the scribe first copies his stanzas 64 to 67 inclusive (corresponding to our stanzas 161 to 164), and, after doing so, corrects the fourth pāda of 64, adds in the margin his stanza 65, and corrects the numbering of the already written stanzas 65, 66, and 67. Some of the copyist's blunders, as चाया for चायात् in 69 c, स्मृत° for स्मृति° in 70 a, कपोतदेवः in 71 a. and the wording of the first pāda of 73, prove that he did not *himself* alter the text which he was copying, but that he copied marginal corrections and additions of his original. This view is confirmed by the fact that in 73 b he writes विरता<sub>k</sub>शयः *within* the line. The sign <sub>k</sub> is a hyphen, which in Nāgarī MSS. frequently occurs *at the end* of the lines, and which A<sup>2</sup> copied without reflecting. Moreover, we shall see that A<sup>2</sup>'s stanzas 69 and 70 are inserted in *a wrong place*.

The author of A<sup>2</sup>'s spurious text was shocked by the *purport* of the genuine one. Whereas the interpolator of E inserts a number of stanzas intended to prove that widows *must* burn themselves, the interpolator of A<sup>2</sup> is an *adversary* of men's and women's burning themselves alive. Hence he corrects in 64 d the *true* fire of the text to a *metaphorical* 'fire of penance',<sup>1</sup>

<sup>1</sup> Schmidt's 'Opferfeuer' is an impossible rendering

and substitutes in 73 a mortification for Purnabhadra's forest-conflagration. As he does not think his correction of 64d to be sufficiently clear, he adds the stanza 65. He strongly opposes the custom of widows' burning themselves with the bodies of their deceased husbands. Therefore in 65c he points out the *न्यायमार्ग*, which, he says, is not so cruel as the prevailing custom, but which, on the contrary, is *दयामय*. The consequence of the female dove's penance is that she beholds her husband in the *विमान*. The author of the alteration no doubt takes this word in the sense which it has in Jain mythology ('the highest heaven'), whereas in the genuine text it has the brahmanical meaning ('heavenly car').

After stanza 164 of our text, A<sup>2</sup> adds his stanzas 69 and 70. No doubt the copyist A<sup>2</sup> inserted them in a wrong place, for the interpolator himself must have intended their insertion immediately after stanza 65, as they are destined to corroborate his view that a *sañ* burning herself commits a sin. Schmidt has misunderstood these verses. The correct translation of 69 and 70 is. 'She who, being still alive, follows her beloved one by offering her own body in the fire, must no doubt go to a terrible hell. In the law books, in the Vedas, and in other śāstras, the following correct rule has been handed down "Those (wives) who commit suicide will be unhappy in all their following existences".'

After these stanzas the interpolator replaces the prose lines of the original—which in short words gives the purport of Purnabhadra's source, viz. of the Mahābhārata version<sup>1</sup>—by his ślokas 71 and 72. Stanza 71 has been misunderstood by Kosegarten as well as by Schmidt, who have destroyed its meaning instead of restoring it. Kosegarten's *सूर्यास* in a, and *सा खं* in c, and Schmidt's *सूर्यासि* are nothing but wrong conjectures. Kosegarten's alterations have misled Benfey as well as the two pundits, who reprint Kosegarten, not without continuing his destructive work. There is neither a 'dove god', nor a 'sun-setting', nor a 'solar heaven of the cock pigeon', nor a 'proximity of the sun', nor a 'sun happiness' in this passage. All these fine non-Indian things have sprung from the bad Sanskrit of the interpolator, from the conjectures of the editors, and from a clerical error of the copyist A<sup>2</sup>. For *कपोतदेवः* is nothing else than a clerical error for *कपोतदेवा*, an expression formed after the analogy of the very frequent word *पतिदेवा*, i. e. 'a wife who regards her husband as a god', 'a faithful wife'. *सूर्यास* is quite right (*सुरी आस*), and so is

<sup>1</sup> In the edition of Pratap Chundra Roy, the only one which is at my command, the story of which Purnabhadra gives an abbreviation stands at book xii. 143, 10-149, 14 incl. To our first prose sentence corresponds xii. 142, 12, to the second one, xii. 149, 1-7 incl. The stanza 165 corresponds to 149, 8. 11. 12 13. In his note 1109 Benfey says: 'Diese Erzählung stimmt fast wörtlich zu Mahābhārata, xii, Vers 5162-5592.' The mere number of stanzas of the two versions would show that this statement cannot be correct.

साकं, which the interpolator construes with the genitive कपोतस्य. सौर in our passage must not be derived from सूर्य, but from सुर. The correct translation of stanza 71 therefore is. 'Having regarded the male dove as her *god*, she became a *goldless*, and day by day enjoyed *godly* (i. e. divine) happiness with the male dove; for such is the consequence of religious merit acquired in a former existence' Her कपोतदेवात्म (पतिदेवात्म) in this world causes her देवीत्वम् after her death.

Stanza 72 of A<sup>2</sup> is designed to replace the second prose sentence (204, 22) of the genuine text, and in stanza 73 a b, the interpolator alters the wording for the reason given above, p 51 f. Why he altered also the last line of this stanza I cannot say. But it is certain that A's wording is an alteration; for to देववद्वि मोदति, as the other MSS. read, corresponds MBh. xii. 149, 13 ततः स्वर्गस्थमात्मानमपश्यद्विगतज्वरः । यच्चगन्धर्वसिद्धानां मध्ये भाजन्तमिन्द्रवत् ॥

I have advisedly treated this passage at full length, because it is in several respects highly instructive. First of all, it shows how texts should *not* be edited. There was not the slightest reason why Kosegarten and Schmidt should leave out one or several verses of A's text, adopting the rest of it; for *all* these verses go back to *the same* interpolator. As to Kosegarten, our passage shows what critical principles this editor was wont to follow during his work. Not to speak of the fact that books III and IV of his *textus simplicior* are only an adulterated edition of Pūṇabhāṣṭra's books III and IV respectively, i. e. of the *textus ornatior*, he follows in our passage in some places one single MS (A), though *all* his other MSS. agree *against* A, and though the purport of the Mahābhārata version agrees with all the other MSS. But instead of, at least, following A *throughout*, he chooses *at random* the stanzas which he rejects from his text or takes over into it. And this is not only the case in our passage, but throughout his *textus simplicior* as well as his *textus ornatior*. It is not only true that both of them are not worth the paper on which they are printed, but also that during more than sixty years they have misled all the scholars who used them, and have made worthless the work of all the translators of his *textus simplicior*, to begin with that of so eminent a scholar as Benfey<sup>1</sup>. The editions of the two Hindu editors, Jivānanda Vidyāsāgara and Kāshīnāth Pāndurang Parab, are even more worthless than Kosegarten's. The passages in which these editors deviate from Kosegarten must induce their critical readers to think that these pandits based their texts on materials independent of Kosegarten's edition. But the passage just examined shows that they mainly reprinted Kosegarten. For the text given by him does not agree with *any* MS.

<sup>1</sup> Of course, Benfey's *introduction* to his translation is even now very valuable.

in the stanzas adopted or rejected, but it *completely* agrees in this respect with the text of the two Hindu editors. Parah's reading of Kosegarten's stanza 187 c, moreover, is a fair illustration of the way in which he endeavours to correct a meaningless passage. His 'correction' seems to be based on Vidyāsāgara's quite impossible explanation.

This much on the untrustworthiness of A<sup>2</sup>. But the text of A<sup>1</sup> is not more trustworthy. At 211, 21, for instance, A<sup>1</sup> shows foolish alterations. The point of the story Pūrṇ III xii (Śār III viii, Old Syriac VI vi, SP. III. viii, Simpl. IV vi H I = IV vii Buhler) lies in the circumstance, that the clever wife *fully* reaches her aim, i.e. the cohabitation with her उपपत्ति. In the original version of our tale, the adulteress, answering a question of her paramour, tells in a loud voice that *all* women are unchaste *by nature*, but that *she* truly *loves* her husband exclusively. Thereupon her husband is convinced that he has got the most faithful wife in the world. The author of the *textus simplicior* evidently thought that no husband would allow himself to be convinced by any such trick. Accordingly he alters the text<sup>1</sup>. In his version, the faithless wife tells the adulterer that Candikā has pointed out adultery to her as the *only* means of preventing her husband's death which hangs over him by Fate and which, by sexual union, goes over to him who plays the husband's rôle. The words of the goddess, according to the Hamburg MSS, run thus: यदि परपुरुषेण सह एकस्मिन् शयनीये समासह्यालिंगन करोषि तत्तव भर्तुः सक्त(सक्त?) अपमृत्युस्तस्य संचरति। भर्ता पुनरन्यद्वर्षत जीवति। Buhler, p. 19, 12 has the same wording, except ह्यने, भर्तुसक्तोपमृत्युस्, त्वज्जर्ता, and अन्यद्वर्षतद्वय. Pūrṇabhadra's text 211, 21 comes very near to the wording of the Hamburg MSS. Cp also the wording of B<sup>1</sup> in our variants. Instead of आलिंगन, A<sup>1</sup> has अयोनिनिगस्यर्शनं, which compound apparently was first intended to mean 'touching [by the limbs] except the male and female organs'. But as the copyist (or some previous glossator) feels that this word is not clear, he makes it an adjective by adding in the margin निधुवनं. Now the passage means 'a cohabitation without touching of the male and female organs' (Schmidt, p. 232 'Wenn du mit einem fremden Manne auf gemeinschaftlichem Lager ruhend den Beischlaf ausföhrst, ohne dass sich dabei die Geschlechtstheile beröhren'). I am at a loss to say how the interpolator imagined an अयोनिनिगस्यर्शनं निधुवनं to be possible. But his alteration, which is proved to be such an one by Pūrṇabhadra's source, the *textus simplicior*, destroys at the same time the point of the story.

In the same story, the genuine wording of Pūrṇabhadra, as given in our text, p. 212, 6, is nearly identical with the wording of the Hamburg

<sup>1</sup> Apparently in following some other source, whether literary or oral. Cp. Chauvin, Bibl. des ouvrages arabes, ix, p. 39, no. 84.



MSS. (तदेह्यालिंग्य मां । एवमुक्त्वा तामालिंग्य स्कंधे कृत्वा तमेव देवदत्तमुवाच, Buhler's text ins स before स्कन्धे, om एव after तम्, and ins अयम् after देवदत्तम्) But A<sup>1</sup>, in consequence of his first alteration of the text (अयोनिं नि०), alters again, continuing after आलिंगः त्वं स्वमर्तुभक्तानां मुख्या नारीणां । यदेवं ब्रह्मव्रतं परसंगे ऽपि पालितवती । मदायुर्वृद्धिकृते ऽल्पमृत्युविनाशार्थं च तमेवं कृतवती । तामेवमुक्त्वा । सस्नेहमालिंगितवान् । स्वस्कंधे तामारोप्य । नृत्यं विधाय तं देवदत्तमुवाच, &c., l 8 (Schmidt, p 232. "Du bist die Erste unter den Frauen, die ihrem Gatten anhängen, darum dass du selbst bei der Vereinigung mit einem Fremden die Keuschheit so bewahrt hast. Um meine Lebensdauer zu verlängern und den Tod abzuwenden hast du so gehandelt!" Nach diesen Worten umarmte er sie liebevoll, nahm sie auf die Schulter, tanzte mit ihr herum und sprach dann zu dem Herrn Warst-du-besser,' &c.)

And again the conclusion of our tale is awkwardly amplified in A<sup>1</sup>, which for नृत्यन् to वभ्राम (212, 11) reads 'नृत्यं कृत्वा । हे ब्रह्मव्रतधराणां धुरीण । त्वयाऽपि मय्युपकृतमित्याद्युक्त्वा । स्कंधादुत्तारितः ॥ सकलस्वजनां <sup>2</sup> अग्रे तयोरुभयोरऽपि तत्तद्गुणवर्णनं चक्रे ॥ यत्र यत्र स्वजनगृहद्वारादिषु स च वभ्राम । तत्र तत्र । स तद्गुणवर्णनमेव करोति । (Schmidt, p. 233: 'und nachdem er darauf umhergetanzt war, sagte er. "Ja, du Vordermann unter denen, die Keuschheit üben, auch du hast mir einen Dienst geleistet!" und liess ihn von der Schulter nieder. Vor allen seinen Angehörigen pries er dieser Beider Tugenden. Wo er immer an die Hausthür von Angehörigen u. s. w. kam, da pries er auch deren Tugenden') <sup>3</sup> I need scarcely add, that here too the textus simplicior confirms the wording of our text 212, 11. The Hamburg MSS. read: ततस्तूर्यध्वनिच्छन्देन नृत्यन्सकलस्वजनगृहद्वारेषु वभ्रामः (!); Buhler (19, 24). ततश्च तूर्यध्वनिच्छन्देन नृत्यन्सकलगृहद्वारेषु वभ्राम ।

Cp. also A<sup>2</sup>'s interpolation 122, 5, and the transpositions in A<sup>1</sup> 3, 18 and 201, 18. These cases show that the reviser, or the revisers, did not shrink from even serious alterations of the text which they copied. Moreover, our parallel Specimens show that all the variants of A<sup>1</sup>A<sup>2</sup> can be *proved*, by the testimony of the sources, i. e. the textus simplicior and the Tantrākhyāyika, to be alterations. Wherever A has the evidently right reading, it is not to be made out with certainty whether this correctness is due to conjectural criticism, to collating some other MS, to A's going back to some MS. older than bh, or even to mere chance. Though I very carefully collated the whole MS, I am not able to decide this question. The only thing *quite* sure is that A is the copy

<sup>1</sup> Read ऽप्य०. The same mistake in A<sup>1</sup>, p 211, 22 of our text. This shows that the alteration does not go back to the copyist himself, who did not understand the text which he was copying here.

<sup>2</sup> Read 'स्वजनानां.

<sup>3</sup> Schmidt's second MS K has a gap, by which the whole story has been lost

of some revised and adulterated MS. For the constitution of my text A was almost useless. Good readings of A, not confirmed by bhΨ, have only the value of conjectures, or of various readings the sources of which we do not know.

In order to allow the reader to form a judgement of his own, I give the variants of A from the beginning of the work to 12, 13 inclusive, from 126, 1 to 134. 23 inclusive, and for the *prāśasti*. Besides, I have entered the readings of A into my variants at all the places marked in the Sanskrit text with an asterisk, and occasionally in some other passages.

In our parallel Specimens I to IV all the readings and all the more important blunders of A are given in the notes. The reader will see that not even one reading more original than those of bhΨ is to be found in these parts of the MS. A.

#### § 6. Critical discussion of the manuscripts Bh and Φ

The MS. Bh at first puzzled me very much, and it cost me considerable time before I was aware of its true nature. Its age of course prepossessed me in its favour, and this impression was strengthened when I collated the fifth book, which more closely agrees in Bh with the Hamburg MSS (*textus simplicior*) than any one of my other MSS. On the other hand, Bh deviates considerably from bhΨA in the rest of the work; transpositions of words are very numerous, synonyms appear in very many cases for the words used in bhΨA. Again this MS bristles with blunders of every kind. But Bh has exactly the same stories, and these stories in exactly the same order, as bhΨA. It was not until I got the MS Φ and the Śāradā MS. P, that I found out the worth, or rather the lack of worth, of Bh.

Bh and Φ belong to the class of the mixed MSS. The greater part of their first three books has been copied from a fragmentary Pūrṇabhadra MS., containing the text from 6, 2 *ākāramātrārthi* down to the end of book III. The *kathāmukha* and the beginning of book I contains in Bh the text of Pūrṇabhadra from 1, 14 *na rūpān* inclusive to p. 3, 25. The text between *ākāroḍhānu* and *ākāramātrārthi* 6, 2 has been supplied from some MS. of the *textus simplicior*. In Φ, the text to *ākāramātrārthi* has even been twice supplied from MSS of this recension.

The text of Bh agrees very closely with that of Φ in its readings and in nearly all of its blunders, down to the end of book III. From the beginning of book IV to the end of the work, the two MSS. disagree in a most remarkable manner. Whereas, in book IV, Bh contains a faulty text of the bh-class, Φ in this book contains an equally or even more faulty text of the Ψ-class. In book V, both these MSS. contain a *textus simplicior*. But here again the difference is evident. For Bh contains

a very valuable old specimen of the H-class of this text, agreeing in many blunders, but not in the interpolations, with the Hamburg MSS. The MS  $\Phi$ , on the contrary, contains a text of the  $\sigma$ -class of the textus simplicior.

**Discussion illustrated by text of Tale V, v, Ass as singer.**

In order to prove what has just been said, I beg to refer the reader to the following specimen, Tale V, v, Ass as singer. In this specimen I give the textus simplicior according to the Hamburg MSS H I. The notes contain the complete variants of the following texts:—

Textus simplicior, H-class

$\left. \begin{array}{l} H \\ I \end{array} \right\}$  the Hamburg MSS.

Textus simplicior,  $\sigma$ -class.

$\sigma$  = Decc. Coll., Peterson's Fifth Report, No 356

s = Decc. Coll. i. 17

B = Buhler's edition

pr = the MS of the Ahmedabad Bhandar, lent to me through Mr. Premchand.

h = a recent copy of the MS Bhandarkar, Report Bombay 1907, p. 55, § 46.

Purnabhadra's recension:

bh $\Psi$ A, the MSS. just mentioned.

Mixed recensions.

$\left. \begin{array}{l} Bh \\ \Phi \end{array} \right\}$  the MSS just mentioned.

$\Pi^1$  = Decc Coll., Bhandarkar, Report 1894, No 371

$\Pi^2$  = Decc. Coll., Peterson, Report V, No. 355.

$\Pi^3$  = Decc. Coll., Bhandarkar, Report 1897, No. 418

The variants of the  $\sigma$ -class MSS. of the textus simplicior, and those of  $\Phi$  are given on the left-hand pages, the variants of all the other MSS. on the right-hand pages. It will be seen at once, that all the MSS. whose variants are given on the left-hand pages form one group, and that those whose variants are given on the right-hand pages form a second group. Nobody who compares the various readings will doubt that the text represented by H I is on the whole older than that represented by the  $\sigma$ -class.

The cases in which Bh agrees with H I against bh $\Psi$  are set in *italics* in the text; the cases in which bh $\Psi$  agree with the  $\sigma$ -class against H I Bh are set in *fat italics* in the variants.

Text of Hamburg MSS. HI corresponding to our text 270, 17 to 272, 21.

270, 17 'sādhu. mātula. gītena' vārito na mayā sthītaḥ.

18 'āpūrvo 'yaṃ manī baddhaḥ. sampṛāptaṃ gītalaḥkṣaṇam'

19 cakradhara āha. 'katham etat?' so 'bravīt:

21 asti kasmīṃsoid adbhutāna Uddhato nāma gardabhaḥ. sa ca divā 22 rajakagrhe bhārodvahanam kṛtvā rātrau sveccayaḥ paryatati.

Variants of h̥s̥pr B̥Φ.

270, 17 Φ gī, om tena || h̥s̥pr B̥ mayā proktāpi na sthītaḥ, Φ mayāty ukto na sthītoḥ || 18 pi baddhaḥ || Φ sampṛāpta || 19 σ samānīyāsiddher abhavit || 21 pi B̥ om asti || Φ uddhato, σ uddhātānamayagardabhaḥ, Φ ra sabhaḥ for gardabhaḥ || After gardabhaḥ h̥s̥Φpi B̥ ins. pratyāsate vāra || h̥pi B̥ om. ca || σ om. divā, s. dāiva, h̥Φ B̥ sadāiva, pr. samāhita for divā || 22 h̥s̥Φpi B̥ h̥s̥ma for bhārodvahanam || After paryatati pr ins. tena, B̥ talah, then h̥s̥Φpi B̥ ins. pratyūse (Φ pratyūsam, h̥s̥Φ add. vamaḥanabhaḥyāt, pi baddhanabhaḥyāt, B̥ baddhanabhaḥyāt) vāyam eva, then σ baddhanasīthāne samāśrayati, h̥s̥ grham yā, h̥ adds ē, Φ raja kagrhe yāt, pr B̥ rajakagrham āyāt; then h̥s̥Φpi B̥ rajakagrham (h̥pi B̥ talas tam, s. talas tam na for tam) baddhane, σ nyakhe, s. yunakhe, Φ na yunakhe, h̥ na yūkte, pr °na nyuktik, B̥ °na nyunakhe || 271, 1 h̥s̥Φpr B̥ atha for athāyāta || σ om. tasya; s. tasmā || h̥s̥Φ om. rātrau || σΦpi B̥ om. ksetraḥ; h̥s̥ ksetram || After paryatati Φ ins. ksetre, pr. ksetraṇi sātrāu (read rātrāu), B̥ ksetraṇi || h̥s̥ om. kadāci || h̥s̥Φpr B̥ saha for sārḍham || h̥s̥Φpi B̥ samāhita for baddha || 2 σ sa uddhato, h̥s̥Φ sa ca yūviro, pr B̥ sa ca pūvaratvāt (B̥ °tāt) for tam ca || h̥s̥pr vātī°, Φ vādītāṃgā || Φ om. karṇatāḥksetraṇi pravṛtṣya, h̥s̥pr B̥ karṇatāḥksetraṇi (pr °ksetra for °ksetre; pr B̥ add. śrgālasahitaḥ) pravṛtati, then Φ ins. karṇatāḥksetraḥkṣaṇam karoti; pratyūse sthāyram thāt; talhā śrgālas ca; σ ins. tasya ca prstato lagnaḥ; śrgālah pravṛtati, h̥s̥ ins.: talhā śrgālah, h̥ adds ca; then h̥s̥pr nam (s. etadāsa for evam, h̥ adds ten) dvā apī rātrāu (h̥s̥ yathesccayaḥ for rātrāu) karṇatāḥkṣaṇam kṛtvā pra° svasthānam vrayati, pi B̥ ins. evam tena yathesccayaḥ vābhatel. bhaksanam (B̥ ei° for re°) kṛtvā pratyaham pratyūse svasthānam vrayati, Φ om. this sentence || 3 Φ atha kadāci madoddhata rāsabhaṇa tena ksetram adhyasthena śrgālam abhūtam; h̥s̥ atha kadāci tena (h̥ adds saha) madoddhata (h̥ madoddhata) rāsabhaṇabhūtam; s. adds ksetramathye, h̥ adds ksetramathye after bhāgīnīta (sic!); pr B̥ atha kadāci tena madoddhata rāsabhaṇa ksetram adhyasthena śrgālo bhūtaḥ; σ atha kadāci tenābhūtam || 5 pr. paśya 2, B̥ paśya paśya || Φ paśyat || atīvatīrmmalā rajanī, s. paśyāṇi nirmānū rajanī, h̥ paśyayam nirmālarajanī, σ paśyātāṇi nirmālāni rajanī || Before tat, σ ins. sa atha || 6 Φ karizyāmīti || h̥s̥Φpr B̥ ins. kathaya before katamena || s. tamena, Φ kama for katamena || σ ins. gītā before katamī || h̥s̥ karomīti || σ śrgāla for sa || σ ins. bha after āha || σ māmāha, s. tamā for māmā || h̥ alam for māmā || h̥ hī for kim, h̥σ om. kim ||

271, 1 athānyadā tasya rātrau kṣetresu paryatataḥ kadācic chṛgālena  
sārdham mantri babbūva 2 tau ca vrttibhaṅgam kṛtvā karkaṭikākṣetresu  
praviśya tatphalabhakṣaṇam 3 svecchayā kṛtvā pratyūṣe yathāsthānam  
vrajataḥ atha kadācit kṣetram 4 dhyasthiteṇa tena cōddhatarāsabhena  
śrgālo 'bbhitaḥ: 'bho bhaginīsuta, 5 paśya! atīvanirmalā rajanī. tad  
aham gītaṁ kariṣyāmi. tat 6 katamena rāgena karomi?' sa āha: 'māma, kim

Variants of HIBh, bhΨΠ'Π'Π' A.

270, 18 A *baddhā* ||

22 Π'Π'Π' *rajakasya gṛha* ||  
bh *bhārodvāhanam* || H *rādāu* ||

271, 1 Π'Π'Π' *tathānyadā* ||

2 HIBhΨ vrttibhaṅgam, A *vrttibhaṅgam*, Π'Π'Π' *varttibhaṅgam* || H *karṇa*  
[new line] *kāṣṭhāṇa*, I *karṇāṇāṁ* || A *tatphalaṇa bhakṣaṇam* ||

3 bhΨΠ'Π'Π' A *svasthānam* || Π'Π' *kṣetramadhye sthiteṇa* ||  
4 bhΨΠ'Π'Π' A *om. tena* || bhΨ *madoddhatarāsabhena*, A *madoddhatarābhā-*  
*bhena*, Π'Π' *mahoddhatarāsabhena*, Π' *mahodhatarāsabhena* ||  
A *bho bhaginīsutō* | *paśyātīvanirmalurajanī* ||

6 HI *kariṣyāmi* || HI *katamena* || ΨΠ'Π'Π' A *prāha* ||

anenānarthapracāḥlauena? yataś cauryakarmaprayatīlā vayan. caurajā-  
rair nibhṛtair eva 8 sthātavyam', iti. uktam ca.

9 kāsī vivarjaye cauryam, nidrāś caumacauṇikām,

10 jhivālaulyam ca rogādhyo, jīvitam yo 'ha vāñchati.

11 tathā 'tvadyagitam śaukhaśābādānuvādi, na madhuram', iti dūrīd

#### Variants of hōsprB Φ.

s nenānarthapralāpita, Φ anenānarthē pralāpita, σ anenānarthacālakālakam, h vithā-  
pralāpita, prB anena, then pr vithānithapralāpita, B vithānithapralā-  
pita ॥ 7 Φ caurakarmaprayatīlā, s caurakarmaprayatīlā, σ caurakarmapraya-  
vrttair, prB caurakarmaprayatīlā ॥ prB ācāni for vayan; σ om. vayan ॥ Φ ins

tan, hs tan after vayan ॥ hōsprB transp.: m° (h nibhṛtam, pr nibhṛtaś; pr B  
add ca) cau°; Φ caurai h caurair jōraś ॥ prB atra for ca ॥ hōsprB om. eva ॥

8 hōsprB stheyam ॥ prB om. it ॥ hōsprB nayah, s nayā after it ॥ prB om. ukta  
ca ॥ hs ins yataś after ukta ca ॥ 9 s kāsī, s prakāśita, Φ hāsya, pr kōśī,  
B kōśī ॥ s varjayaś ॥ Φ caurya, σ caum ॥ Pr-st pāda m h' caumacauṇikā

kāśām ॥ Φ nidrāśābādā ॥ s caumacauṇikā, B sa ca caumacauṇikā ॥ 10 Φ jhivā-  
laulyam ॥ σ rogārto, pr rugāhānto, B rugākrānto for ca rogādhyo ॥ σ Φ pr B jīvitam,  
s jīvanam ॥ 11 hōsprB aparam, Φ param for lathā ॥ σ Φ pr B tvadyagam,

Φ om. gītam ॥ prB om. śaukhaśābādānuvādi, Φ śaukhaśābādānuvādi, s śaukhaśābāda-  
mūlāram, h śamsaśābādānuvādi; σ kathoram for śaukhaśābādānuvādi ॥ hōsprB  
na madhuram, ΦprB na madhurasaram, prB add śaukhaśābādānuvādi ॥

hōsprB om. it ॥ Φ ins. ca after ap° ॥ 12 σ Φ pr B śūyate for śūtrāntīya ॥  
σ Φ pr B ins tad atra, hō tatra before hōtra°; then σ hōtrāntīyaśah prāyāśah  
prasuptas tistati, hs hōtrāntīyaśah (s rāśā°) supṭas ti°, pr B hōtrāntīyaśah

supṭa i samti (B supṭāh samti), Φ hōtrāntīyaśah puruṣā prasuptas tistanti, then σ sa,  
prB ta, Φ te ca; then hōsprB samvittīya, pr B uttīya, then σ s bāmdhanam,  
h vadhavāmdhanam, Φ bāmdham i bādham vā, s vāmda vā, pr B vadhavā bāmd-

dhām vā, then hōsprB vāmdasyati, pr B karṣyamti ॥ 13 σ tām for vayan ॥  
σ s amṛtakalpā, h amṛtakalpāś, Φpr amṛtamayāś, B amṛtamayāś; then σ hōkoti,  
h cīrbhadyāś, s cīrbhadyāś, Φ cīrbhadyāś, pr cīrbhadyā, B cīrbhadyā ॥ hōsprB om

nibhṛtaś, then σ aṅgāpāro bhava, h mā aṅgāpāraparo bhava, s māṅgāpāro bhava,  
prB mā tvam aṅgāpāraparo bhava, Φ aṅgāpāraparo bhavām ॥ σ om. tuc chṛutī ॥  
σ gardabhaś, Φ rāsabha, hs sa ॥ hōsprB āha ॥ s aho for bho, then h na, σ Φpr B

na tvam, s tvam na, then hōsprB vatsi, pr cetsi, then hōsprB vāṇāśrayatīlā; then  
14 σ Φpr B gītarasam, σ gītarasam, then B vāṇāśrayatīlā, pr vāṇāśrayatīlā ॥  
σ om. te° bha° u° ca ॥ σ Φpr B tenaitad, h tenaitam, σ Φpr B bāṇāśrayatīlā; then  
hōsprB ca, Φ caś, then σ yataś ॥ 15 σ om. this and the following line ॥

pr śaratyotsnāhate ॥ pr dūra, Φ dūre ॥ 16 hōsprB jāyate for mātī ॥  
hōsprB karṇa, B karṇa ॥ prB gītaśhamkārajā, h gītaśhamkārajā, s gītasamkārajā,  
Φ gītaśhamkārajā ॥

api **12** śrutvōtthāya ksetrarakṣā 'bandha' bandh' 'alvaṃ vidhāsyanti. tad  
bhakṣaya **13** tāvan nibhṛtaḥ' tac chrutvā rāsabhaḥ prāha: 'bhoḥ! vanā-  
śrayatvād' **14** gītarasam na vetsi; tenaitad bhaṇosi uktam ca:  
**15** śarajyotsnāhate dūram tamasi, priyasamnidhau,  
**16** dhanyānām viśati śrotre gītasaṃskṛajā sudhā.'

Variants of HIBh, bhΨΠ<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup>A.

Bh °pracālenena; Π<sup>1</sup> anenārihapralapane, corr. to anena vyartha°, which is the  
reading of Π<sup>2</sup>; Π<sup>3</sup> anena vyarthapralaptena ||

**7** HI (not Bh) °pravṛtyā, Π<sup>3</sup> °pravṛtto, bh °pravṛddhā || Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> caurajātalair ||  
HIBh na/bhṛtalair ||

**9** HIΨA kāśi || Bh cauram for cauryam || Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> °coṛikām ||

**10** A rogādhye || ΨΠ<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> jīvitam ||

**11** bhΨ tadā || bh tvadīyogatam, Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> tvadīyam gītaṃ || A śamkhaṇvādā-  
nūnādi, bh Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> śamkhanādānūvādi, Ψ śamkhanānūvādādi, corr to śamkhanā-  
nūnādādi || HIBh Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> nam for na || A aṇi for api ||

**12** A ksetrapurasā, Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> ksetrarakṣakāḥ purusā, BhbhΨ ksetrarakṣāpurusā ||  
bhΨA bāṃdham vadham ca vi°, Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> vadham vamdham ca vi° ||

**13** bhΨA āha ||

**14** Bh gītaṃ rasam || bhΨA ins tvam, Π<sup>1</sup>Π<sup>3</sup> ta tvam, Π<sup>2</sup> tat tvam before gīta° ||  
bhΠ<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> ins na between tvam and gīta°, om. na before vetsi || Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> jānāsi for  
veti || Bh na vedmi || bhΠ<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> vavāsi, Ψ bravāsi, A bavāsi || **15** HI śara-  
jyotsnāhate, Bh śaratjyotsnāhate, Ψ śaratjyotsnāhate, Π<sup>1</sup> kṣa[corr from kṣā]raye[ye  
deleted]jyo[jyo corr from some other aksara]tsnāhate, Π<sup>3</sup> ksārajotsnāhate, Π<sup>2</sup>  
drārajāyotsnāhate || A pūram, Π<sup>3</sup> dūre || Π<sup>1</sup>Π<sup>2</sup> priyaṃsamnidhau || **16** bh śrote,  
corr from śrotre || bhAΠ<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> gītajhāmākārajā; Ψ gītajhāmākārajā, jhām being  
very similar to śam, hence P gītaśamākārajā ||

**17** śṛgāla āha : 'māna, asty etat. param kathoram ummadasi tat **18** kim tena svārthabhramśinā?' iāsubha āha : 'dhig mākha! kim **19** aham gītaṃ na jñāmi? tae chrūyatām, tasya bhedaḥ tad yathā.

**20** sapta svarās, trayo grāmāḥ, mūchanās tv ekavimsatīḥ,

**21** tāsās tv ekonapañcāśat, tisro mātṛā, layās trayāḥ ||

**22** sthānātrayam yatīnām ca, sad bhodās ca, rasā nava,

**23** varṇāḥ ṣaṭ, trimśat bhāsās, catvāriṃśat tataḥ smṛtāḥ ||

#### Variants of hσsprBΦ

**17** h māna, σ mānaku || Φ asyātat || σ param na vetai tvam keralam amidiśate kim tena, &c.; s param na vetai gītam | tae chrūyatām, &c. , Φ param gītaḥ kālām annataḥ ta kim, &c. ; h param na vetai gīta tvam keralam ummadasi | tat kim, &c. ; prB param na vetai tvam gītam | keralam ummadasi || tat kim, &c. ||

**18** σΦ h svārthabhramśina, prB svārthabhramśalena, a adds kṛi || h śāntam || σ gaṇabha, Φ rāsabha || Φ om. āha || B dhig twice || Φ janāsi || **19** hσΦprB om, gītam after aham, inserting it after jñāmi || Φ tad tad tad || h bhedaḥ || hσs om, tad yathā, prB tad yathā tasya bhedaḥ śrau (B °ū ch °) || **20** σprB mūchanās calho° || h °vimsatī || **21** σs tānā ekona°, h tīnāṃ chaṇḍapānasa pr tānā tv ekona° || σ tisraḥ talā for tisro mātṛā || σ layas || In Φ the fourth pāda runs thus: ity eta śrutīmamulakam; in prB ity etat sruṣṣamulakam ||

**22** σ yaṇām || Φ (transp) ca jñānām || s om ca || Second pāda in σ sat kāvyāni rasās ca ṣaṭ, pr ṣaḍgasya, then one aksara left free, then at rasi nava, B sad āsyāni rasā nava; hσsatsayūni (s ins. ca) rasāni ca, Φ satsayūni rasā nava || **23** s varṇā, Φ varṣā, B (not pr) rāṇāḥ for varṇāḥ || hσsΦprB trimśatī || σΦ bhāṣā, σ bhāvāḥ, B (not pr) bhāvās || Fourth pāda in σ satcatvāriṃśatīḥ smṛtāḥ, hσpr devcatvāriṃśatī (pr adds ḥ) smṛtāḥ (h om ḥ), B catvāriṃśat tataḥ smṛtāḥ, Φ devcatvāriṃśatīḥ tatāḥ | mātṛā ||

**272. 1** h pāṇḍurāṅga bhīḥ ; Φ pāṇḍurāṅga bhīḥ || σ catīḥ || Second pāda in hσprB gītāṃgām satatam smṛtam, s gītāṃgām satatam smṛtam, Φ gītām || nāḍyānām śatām || (om. smṛtam) || After line 1 σΦprB insert a half śloka; first pāda σhσprB: svayam eva pūta proktam (h kīrti for proktam); second pāda σ svayam eva śruteḥ priyam, Φ Bharatena śrutam śriyam, prB Bharatena śrut h (pr tsa° for śa°) param, h vācā ca śruteḥ param || **2** sB om. this line || h gītāṃgāḥ saha śatvṛtam || σΦpr vṛtam || **2a** B om this line || hσsΦpr karṇa || h suraḥ || **3** Φ nāḍya-hātāpriyam loke || s param for priyam || σ śasyate, h devlabham, hσs śasyate || **4** σ śuśasāṃyurasāśvādā, hσB śuśasāṃyurasāśvādāt (h sū°, and °mā° for °sā°), pr śuśasāṃyurāśvādāt, Φ śuśasāṃyurasāśvādāt || Fourth pāda in σ tyakta āksena Rā°, pr tyakta Tryaksena Rā°, B Tryakṣam jagṛāha Rā°, s jagṛāḥ proktas Tryaksena Rā°, h paktas Tryakṣena Rāvanah, Φ paktas Tryakṣena Rāvanah || **5** Φ tvām, hσs om. tvām; prB bhagvīśvata for tvam || prB madai for vadasi || Φ manasāmī for sa° nī° || σΦprB om ca || **6** σ mānaka, Φ man || Φ mady for yady || σ om. tad aham || σΦprB ins tāvad after aham || h dvārāśvāṣṭhah, σ vṛttidvārāśvāṣṭhah, s vṛttidvārāśvāṣṭhah, pr vṛtter, B vṛter, prB dvārāśvāṣṭhah, Φ vāḍidvārāśvāṣṭhah || hσ kṣetram, prB kṣetrapam for kṣetrayāṣṭhām ||



272, 1 pañcāsītyadhikam hy etad gītānām ca śatam smṛtam,

2 suvarṇaracitaṃ śuddham gītāṅgaḥ sakalair yutam ||

2a dhanyānām jāyate karmāḥ viśvāc charadi sthite ||

3 nānyad gītāt priyaṃ loke devānām api drśyate;

4 śuśkaśnāyurāḍhlādāt Tryakṣaṃ jagāda Rūvānaḥ ||

tat katham tvam mām anabhiññaṃ vādasi, nivārayasi ca ?' śrgāla 6 āha :  
māma, yady evaṃ, tad ahaṃ vṛttadūrasthaḥ ksetrapālam 7 avalokayāmi ;

Variants of HIBh, bhΨΠ<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup>A

17 Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> tat for asty etat || Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> kathorasvaram vadasi ||

18 Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> tendrthabhramśinā ||

bhA dhug 2, Ψ dhug dhug ||

20 HIBhΨA °vimsatī ||

21 bhΨA tānā ekona°, Π<sup>1</sup>Π<sup>3</sup> tānās cēkona°, Π<sup>2</sup> tūnās caṭkona°; Bh tv enako°  
for tv ekona° ||

22 bhΨAΠ<sup>1</sup> sad āsyāni for sad bledās ca (cp the reading of s), corr. in Π<sup>1</sup> to  
sad jasyāna, Π<sup>2</sup> sad jasya ca; Π<sup>3</sup> sad gusyāna || HI bheda || Bh ṣaḍ ākārā rasā  
na | om 2a ||

23 ΨΠ<sup>1</sup>Π<sup>3</sup> trimśatīr, bhAΠ<sup>2</sup> vimśatīr || bh bhāryās, A bhāvās || Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup>  
(om tataḥ) smṛtā, Π<sup>1</sup> vudharā, Π<sup>2</sup>Π<sup>3</sup> budhar ||

272, 1 HIBh °tyadhikām, in bh corr. by cop. to our reading, A °tyadhekam ||  
HI spatpat for hy etad ||

2 bhΨΠ<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> vṛtam, A dṛtam for yutam ||

2a bhΨAΠ<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> om. this line || Bh karmā || 3 bh gītadvāram or gīta-  
dvāram for gītāt priyaṃ, corr. by cop. to gītakararā; Ψ gītadvāram, AΠ<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> gītād-  
varam || 4 bhΨΠ<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> °snāyuravār īśam, A °snāyurācīveśaśam || Bh °ravā-  
hlādāt || Fourth pāda in bhΨAΠ<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup>: raramje Rūvānaḥ purā (Π<sup>1</sup>Π<sup>3</sup> purāḥ) ||

5 Bh om tvam || Bh nivārayasi ||

6 bhΨAΠ<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> vṛttadvāradeśasthaḥ, Bh vṛtipūradeśasthaḥ (see the corrupt  
reading of HI in the text) ||

tvam punah sveechayā gītam kuru!' 8 tathā canusthite garlabha utkan-  
dharo bhūtvā śabdāyitum ārabdhah tataḥ 9 kṣetirakṣikā rāsabhasābham  
śrutvā krodhād dantān dantaḥ pi 10 dayanto lagudam uddisya dhūvātā  
sametya ca tāvat tā 11 dūtā, yāvad bhūmiprsthē palitah tatas ca sacchi-  
droḷūkhalaṁ gale 12 baddhvā kṣetrapālāḥ suptāḥ. rāsabho 'pi jātisvabhū-  
vagatavedanaḥ 13 kṣapenābhyutthitah. uktam ca.

### Variants of h̥sprBΦ.

7 h om. sveechayā || 8 h̥sprB tathānusthite (B °sthi°) || After tathānusthite  
σ tadgītam ākarnya | tato lakutam utpādyā pradhūritah (l 10), s rāsabharatitam  
ākarnya kṣetrapālāḥ krodhā dantān lagudam udyanya pradhāvitah (l 10), h  
utkamūharam kṛtvā rimlatam āravdhah | tato rāsabharimlatam samākarnya  
kṣetrapālāḥ krodhānūdatiānūraya lakutam udyanya pradhāvitāḥ, Φ uktam  
dhararikemtu ārabdhah || tato rāsabharimikimtu samākarnya kṣetrapālāḥ  
krodhā dantāḥ carvayan | lagudahastah pradhāvitah (l 10), prB rāsabharatitam  
ākarnya kṣetrapālāḥ (pr adds i) krodhāḥ dantān gharayan pradhāvitah (pr °to,  
om. i; l 10, 11), yāvad rāsabho dr̥ṣtas (pr hr̥stah i) tāvat (pr tacat) lakutapra-  
hāraḥ tathā hato yathā pratādīto bhūmiprsthē (pr °ste) patitah (pr om h, l. 11) ||  
10 h samastakena for sametya || sΦ om. ca after sametya || Φ h pratādīto ||  
11 σ bhāmau, Φ bhamau, h bhūmiprsthē, s bhūmiprsthō || Φ patitāḥ || prB tatas  
ca sacchidroḷūkhale baddhvā (pr baddhvā) gale mūṣa (B om mūṣa) bhūyo (pr adds i)  
pi (12) prasuptah; σ tato gr̥vāyām udūsalam baddhvā bhūyo 'pi (12) prasuptah,  
s tataḥ sacchidroḷūkhala | vaddho gatāmāso bhūyoḥ (12) suptah; h tataḥ chidro-  
dūṣalam vaddhā kṣetrikah prasuptah, Φ tatas ca sacchidroḷūkhalaṁ gale  
baddhvā (12) kṣetrikah prasuptah || 12 Φ om 'pi after rāsabho || s svajā-  
tisvabhūvād gatavedanāt, σ svajātisvabhūvād kṣapenābhyutthitah, h svajetiprabhūvād  
gatavedana kṣa°, prB svajātisvabhūvād (pr °prabhū° for °svabhū°) gatavedanaḥ  
(pr °tāva° for °tāv°) kṣa°; Φ jātisvabhūvād gatavedanām kṣapenābhyutthitah || 13 σ  
om. uktam ca || 14 Φ sārameyasvarōśvānām, σ sārameyasya dāsasya, pr sārā-  
mayasya rāsasya, h sārameyasya dāsasya || s rāśasyataḥ || B pr rāsabhasya viśvataḥ  
(pr °nah) || 15 h pati, s parajo || h̥sprB janita || 16 σ tatas ca rāsabho pi  
tad evōdūśalam ādāya vṛttim cūrṇayitvā pa° ā°, s tatodevōdūśalam, Φ tatas ca  
deva uddūśalam, then sΦ with σ (only s vṛttim), prB tatas tam evōlūkhalaṁ (pr  
°ṣa° for °kha°) ādāya vṛttim (pr vṛttim) cūrṇayitvā (pr °rṇna°) palāyitum ā°; h tathā  
ca || tad evōdūśalam ādāya vṛttim bhūmiprsthē pa° āravdhah || 17 h̥sprB  
etasmim ā°, prB ātrāntare || h̥sprB ins. 'pi after śrgūto || h̥sprB durād  
eva (pr adds m) tam dr̥ṣṭva (s dr̥ṣṭam) sasmitam (h savismitam) (18) āha | (19)  
sādhu mātula, spr gīten (21) ēti, σ ΦB gītena mayā prokto (Φ prokto for prokto) 'pi  
na sthitah, h gītena nivārito na mayā sthitah, om. the second part of the śloka,  
20 σ ΦB apūrvō 'yam mañir baddhah | (B om i) samprāptam gītalakṣaṇam  
(B °nam) ||

14 sārāmeṣyakhāḍṣvānām, gardabhasya viśesataḥ,

15 muhūrtāt parato na syāt prahārajanitā vyathā.

16 tataś ca itam bhuktvā kṛtasthām ulūkhalam ādāya palāyitum 17 ārabdhah. asmīn antare śṛgālo dūrāt tam avabokṣy 18 ēdam uvāca. 19 'sādhu, mātula, gīt' 21 ēti.

Variants of HIBh, bhΨΠ¹Π²Π³A

8 bhΨΠ¹Π²Π³ tathānustite, A tathā (corr. by cop. from tethā) anustite || A bhūyā || Π¹Π²Π³ sabdayutam || 9 bhΨAΠ¹Π²Π³ kṣetrapālā || Bh tataś kṣetrapālakārās tat śābham || bhΨA rāsabhasābhitam || bhΨΠ¹Π²Π³ samākaraṇya, A śrutvā samākaraṇya || bhΨ dantār || ΨA nṛpādayamto, bh nṛpādayamto, Π¹Π²Π³ nṛpādayamto ||

10 Π² lalūtam || bhΨBh udyamya, A udyasya, Π¹Π²Π³ udgrhya for uldiśya || bhΨAΠ¹Π²Π³ pradhāvitāḥ, Π² pradhāvitā || bhΨAΠ¹Π²Π³ pratādito || 11 A yūna nṛvprste ya (ya del. again) || Π¹Π² bhūprste, corr. in Π¹ to bhūpraste, which is the reading of Π || II sacchidraśālam, bh sacchidraśālam; Ψ sacchidraśālam, A sacchidraśālam, corr. to 'lam, Π¹Π²Π³ sacchidram udūkhalam ||

12 Π¹ budhāḥ || Π¹ lsetrāpūtāḥ || Π¹Π²Π³ prasuptāḥ || bhΨΠ¹Π³ svajātisvabhāvaṇatavedanāḥ, A svajātisvabhāvaṇatavedanāḥ, Π² svajātīyagatasvabhāvaṇatavedanāḥ ||

13 Π¹Π²Π³ kṣanēnāpy utthataḥ || 14 Bh °kharāśvānām, corr. by cop. from °kharāśvānām, bhΨA °kharāśvasya || Π² sārāmeṣasya cāśvasya, corr. from other akṣaras, the last of which being śvānām; Π³ sārāmeṣasya cāśvasyam, Π² sārāmeṣasya vāśvasya || 15 bh prahārajanitā, A prahārajanitavyethā || 16 HI vṛttim || II ulūśalam || bhΨAΠ¹Π²Π³ tataś ca tam evōdūśalam (A eva udūśalam), in Π¹ corr. to evōdūśalam (which is the reading of Π²Π³) ādāya vṛttim (Π¹Π³ vṛttim) cūṛṇayitvā pa° ā° || 17 bhΨAΠ¹Π²Π³ etasmīn || Bh dūrattarat for dūrāt || Bh gūtenēti || bhΨAΠ¹Π²Π³ śr° dūrād eva tam (Π¹Π²Π³ enam for eva etam) dṛṣtvā sasmitam (A sasmitam) (18) idam āha || (19) sādhu mātula gūtena vārito na mayā sthitaḥ (20) apūrvō 'yaṁ manir baddhaḥ (A baddho) samprāptam gītālakṣaṇam ||

21 bhΨA add it || Ψ adds lathā 6 ||

From the specimen just given it appears that in not a few cases Bh comes nearer to the text of the Hamburg MSS. than bhΨII<sup>1</sup>II<sup>2</sup>II<sup>3</sup>A. But in some of these cases Bh and the Hamburg MSS. are *decidedly* wrong, viz. 271, 13 16.23 (a gross *chandobhanga*), 272, 2a (an interpolated half śloka), 6 (the reading of Bh being a corruption of that of H1, and that of II being an obvious corruption of that of bhΨAII<sup>1</sup>II<sup>2</sup>II<sup>3</sup>). Besides, in 271, 11 BhII read *nam* for *na*, as apparently some previous copyist, who did not understand the wording, thought *śabdāuvādinam* to be the adjective neuter. But as II<sup>1</sup>II<sup>2</sup>II<sup>3</sup> have the same blunder, this case is not conclusive.

These are serious mistakes which Purnabhadra, who tells us that he has corrected the text गुरुणादरेण (289, 20), is not likely to have overlooked. It is true that in some cases he *has* taken over blunders from his sources.<sup>1</sup> But these cases are comparatively rare. And not only in the few lines of our specimen, but in the whole text of book V, Bh has *many* mistakes in common with both of the Hamburg MSS. or else with one of them. Cp. our variants at 264, 6 14.24, 266, 10 (II blunder: *venuaccharajah*, Bh wrong correction thereof: *venuvatsarajah*) • 269, 22 (*patīyanavīṣajah* Bh II and *gaṭāsrayam* Bh HI). 272, 22 (the number of the preceding tale being inserted in a wrong place) 275, 10 (same gap in Bh II, corrected in I). 277, 3 15 17 (wrongly corrected in I). 278, 8 (BhII *vayam* for *vanam*, but *vanam* must be the original reading, as it forms the contrast to *grham*; cp. also 278, 19) 279, 11 (original reading *vyathā*, as in our text, Bh corrupted to *matha*; HI—a correction of this corruption based on the end of the fourth pāda—*tathā*). 280, 20 (*ko'pi* for *kam api*, h also has this blunder!). 281, 9 (our text: *trṣṇābhā tu*; corruption in Bh: *trṣṇikā tu*; correction thereof in II *trṣṇā* [I *trṣṇau*] *lāp*). 12 (*deva* for *yena*, which is necessitated by the construction). 14 (Bh H) 282, 4 (our text: *hataḥ śatruḥ*, II corruption *hataḥ śatrum*, corruptions thereof in Bh and I, Bh *hataśśatrum*, I: *hataḥ śatru*) 6 (same gap in BhHI). 283, 13 (*aśvamaulhyastho*, corrupted to *madhyastho* in the archetype of BhHI; this is corrupted to *madhyasthām* in II, and wrongly corrected to *madhyasthām* in I). 284, 12 (BhI °*gati*, IIh °*gati*, for °*matr*). 285, 21 (BhHI *arddhodite* for *anuddhānaḥ*; but cp. 286, 5).

If Purnabhadra had not been aware of all these gross blunders, he must indeed have been a blind man or a मूर्खचूडामणिः. Certainly no such man would have been entrusted with the revision of an old celebrated work by

<sup>1</sup> See above, p. 80 f.

<sup>2</sup> Simpl. MS. h has a compound °*māhāmāmsūvikrayasādhukavrttynabhūtīnām*, but it adds *ekatamah* ||

<sup>3</sup> As to Vināyatsa, cp. Speyer, Studies about the Kathāsaritsāgaṇa, Amsterdam, 1908, p. 5.

a minister<sup>1</sup> Hence we must conclude that, in the fifth book, not Bh, but the bhΨ-class has preserved the genuine text of Pūrṇabhadra, and that the text given in Bh is a copy of some old MS. belonging to the H-class of the *textus simplicior*.

This view is corroborated by the fact that many—and always good—readings, in which bhΨ deviate from the Hamburg MSS, are to be found in the σ-class of the *textus simplicior*. Hence we may conclude that Pūrṇabhadra used at the same time MSS. of both the H- and σ-classes, preferring in most cases the H-class<sup>2</sup>

The wording of the *textus simplicior* as contained in Bh's fifth book is of a high critical interest. In 1902, when I was not yet aware of the true nature of this part of Bh, though I saw that Bh HI formed a clearly distinct group of MSS.,<sup>3</sup> I thought it probable that the stories V, xv, xvi (Buhler and HI) did not originally belong to the *textus simplicior*, though they stand in all the MSS. of this recension I had, and have up to this day, examined.<sup>4</sup> Now these two stories are missing in Bh. This shows that my view in this respect was correct

As in the fifth book Pūrṇabhadra follows the *textus simplicior* much more closely than in the rest of his work, I give the complete variants from Bh for this book from 260, 2 onwards. The beginning of the fifth book unfortunately is lost in Bh.

### § 7. Books I to III in Manuscripts Bh and Φ.

In order to show the relation between Bh and Φ in that part of the two MSS. which contains Pūrṇabhadra's text, I give their readings, and nearly all of their even insignificant blunders, from the beginning of book II, p 126, to p. 134, 23 inclusive. It will be seen that Φ cannot go back, in this part of the text, to Bh. Both Bh and Φ must go back to some previous MS. Cp. Variants 127, 11.14.26. 128, 8 (here it is evident from Φ's reading that, at the time when the source of Φ was copied, a small bit of the vowel under स was still visible in the original); 128, 7.12 (where the difference between the readings of Bh and Φ must go back to some marginal addition); 128, 19.30; 129, 19, 131, 8.9.10 (the interesting interpolation of द्विजदिग्बराणां inserted only in Bh in due order); 132, 8

<sup>1</sup> See praśasti, 289, 18.

<sup>2</sup> See our parallel Specimens I to III. There, indeed, nearly *all* the text of Pūrṇabhadra's recension is to be found in III, or Kielhorn-Buhler and h where he follows the *textus simplicior*

<sup>3</sup> Berichte der kgl. Sachs. Ges. der Wissenschaften, phil.-hist. Kl. 1902, p. 68.

<sup>4</sup> l c., p. 68 f

(Φ's reading more correct than Bh's, the case being such that no copyist would have been aware of Bh's blunder)

The fragment of Pūṇabhadra's text which forms the stock of books I to III in BhΦ, does not contain the *genuine* wording, but an *adulterated* one. In very numerous cases, words have been transposed, omitted, or replaced by synonyms, without any evident reason, and other texts, especially the *textus simplicior*, have been compared by the reviser to whom Bh's text goes back. This occasionally causes disorder. For instance,

**Discussion illustrated by text of Tale I, xiii, Lion's retainers  
outwit camel.**

In the following parallel texts, the words taken into the text of Bh from the *textus simplicior* are set in *italics* in the columns of Bh and H I.

Our text p 75, 18

18 bahavaḥ paṇḍitāḥ kaudrāḥ sarve mīyopajīvinaḥ |  
19 kuryaḥ kriyam akṛtyam vā, utro kākādayo yathā ||  
20 Damanaka āha | katham eṣat | so 'bravit |  
22 asti kasmīnścin nṛgaḥ vapi Sāgaratatto  
nāma | sa utraśatam 23 bahumūyacalakasya  
bhṛtvā kasyāpścud dāśi prasthitaḥ | āha tasya  
24 Vikatanāmōstro 'tibhārōna nṛpāto vīratas-  
saryāgo nīśeṣtaḥ 25 prasthā | tato vanik co-  
lakabharan anyeśśtreṣu vibhujya kṛpt-  
vā 26 'aranyabhūmīr iyam viśamā, aśmīn  
sthāne na śakyate sthātum' 27 iti Vikatam  
vibhūya prasthitaḥ | tasmīnś ca sūtravā-  
he gate Vikataḥ 28 śanaiḥ śanaiḥ samcarān  
śāpam bhakṣayitum śraddhāḥ | evam asau  
29, 1 kṛtṛpāyair evābhobhir balarāṇ sam-  
vṛttaḥ | tasmīnś ca vane Mālokaḥ 2 nāma  
śinhah prativasati sma | tasyānucārā dvī-  
pviśvasegomāyavaḥ | 3 atha tās tad vanam  
bhramadbhir dṛṣṭvā sūtravābaparibhris-  
taḥ sa uśtraḥ | 4 tam cāvīṭātapūrvarūpaṃ  
hāyajanakam dṛṣṭvā śinhah prasthān |  
iḍam 5 apūrvam satīvam iha vane pr-  
cchyatām | kas tram aśi | tato 6 'vagatāśatīvā-  
rtho vāyaso 'bravit | utro 'yam loke pra-  
khyātānāmā | 7 tataḥ smbhena prasthā | bhoh,  
katas tram iha | tena cātmeno yathā-Svrtiavi-  
yogaḥ sūtravābāt samākhyāteḥ | &c.

Bh (exactly as in the MS)

vāh vāh paṇḍitāḥ kaudrā sarve mīyopajīvinaḥ  
kuryaḥ kriyam akṛtyam vā utro kākādayo yathā  
Damanaka āha || *katham eṣat* || so 'bravit ||  
asti kasmīnścin nṛgaḥ vapi Sāgaratatto  
nāma | sa utraśatam bahumūyasya cakasya  
bhṛtvā kasyāpścud dāśi prasthitaḥ | āha tasya  
Vikatanāmōstro 'tibhārōna nṛpāto vīratas-  
saryāgo nīśeṣta prasthā | tato vanik co-  
lakabharan anyeśśtreṣu vibhujya kṛpt-  
vā manyabhūmīr iyam viśama śmīn  
sthāne na śakyate sthātum ite Vikataḥ  
vibhūya prasthitaḥ | tasmīn śūtravā-  
he gate Vikataḥ śanaiḥ śanaiḥ samcarān  
śāpam bhakṣayitum śraddhāḥ | eva ca sau  
kṛtṛpāyair evābhobhir vādaḥ śi su-  
vṛttaḥ | tasmīnś ca vane

*Kādānt hair śanaiḥ śanaiḥ*  
paribhramamānau śūtravā bhāṣitāḥ Kṛtṛhamaḥ  
utro dīśok atha samakāḥ āha || *aho apūrvam iḍam*  
*ta gūṭyātām* | kim ebud nṛpaśālam  
grāmyam vā lata sūtrā meṣasah aha || bho sūtrān  
grāmyānam astrenāmo gūṭyāśah | lata  
bhāṣyetaḥ tad vāgmadhyātām sūtravā || aśi  
gīṭam āgātām katham | aśi tam ca ||  
grāś sūtram apū prāptam vīratasam nṛpāyām |  
yo hanvāt tasya pāpam, syuo eṣatāḥ rahmāyaghat

in the following four parallel texts of our Tale I, xiii (Lion's retainers outwit camel), Pārṇabhadra follows Śār. β, i e. the secondary recension of the Tantrākhyāyika, with an enlargement at the beginning of the story, in which our author, following the beginning of the frame-story of book I, narrates how the camel came to the forest. Bh has this selfsame beginning; but from 76, 3 onward, this MS. copies a *textus simplicior* of our story. The consequence of this awkward contamination is a double one; (1) the camel is *twice* introduced into the story, and (2) it bears *two* different names in the different parts of our tale. In the beginning it is called *Pikata* with Pārṇabhadra's text, whereas in the subsequent part of the fable its name is *Krakhaucha* as in the *textus simplicior*.

Hamb. MSS. (Text exactly according to II;  
in the footnotes readings of I).

bahavah pradiṭṭh kṣetrās sarve māyopajñināḥ<sup>1</sup>  
kuryu<sup>2</sup> kṛtyam ul rtyam c i<sup>3</sup> i<sup>4</sup> u<sup>5</sup> ke kakādayo yathā ||  
Damaṇaka āha i katham carat i so 'bravit i<sup>6</sup>

asti<sup>1</sup> kasmīnścid vanoddeśe Madotkato nāma  
simhaḥ prativasati sma i tasya cūmācarāḥ anyeḥ dvī-  
pivāyasaḥ gomāyavaḥ<sup>2</sup> samāḥ i atha kṣetrāḥ i tair āra tato  
bhramadbhir<sup>3</sup> dṛstas sārthavāhaparibhras-  
ta utjñāḥ i<sup>4</sup> atha simha āha i aho apūṇyav<sup>5</sup> satas  
tat jñāyatām i kim anyam āraṇyako<sup>6</sup> i<sup>7</sup> v<sup>8</sup>  
grāmyo vā i tat kṛtū<sup>9</sup> māyasa āha i smān<sup>10</sup>  
grāmyo yam utjñāḥ nūnā jivatiśasah<sup>11</sup> ta a<sup>12</sup>  
bhāṣas ca vyāpāryatām i<sup>13</sup> kṣṇa āha i<sup>14</sup> nāham  
grhāṇatām haṇu<sup>15</sup> ākṣam ca i<sup>16</sup>  
gṛhe satam api prāpṇatām utjñāḥ vihitūramam<sup>17</sup>  
yo kanyāt tasya pūṇy<sup>18</sup> sva i i utjñāḥ utjñāḥ<sup>19</sup>

Śār. β.

bahavah pradiṭṭh kṣetrās sarve māyopajñināḥ i  
kuryu dosam adosam vā utre kṛkādāyo yathā ||  
Damaṇaka āha i katham carat i so 'bravit i

asti, kasmīnścid vanoddeśe Madotkato nāma  
simhaḥ prativasati sma i tasya anucāra trayas piātāsino dvī-  
pivāyasaḥ gomāyavaḥ i atha tair  
bhramadbhir dṛstas sārthavāhaparibhras-  
ta utjñāḥ i tam cājñātapūrvavarūpaḥ  
hāsyajan nam dṛstv i simhaḥ prstavān i  
nam apūṇyav<sup>1</sup> suttvam iha vane pre-  
chintām i kas tvam iu i tato 'vagratarattvā-  
rtho vūyasas<sup>2</sup> 'bravit i ā-  
khyātanūmōṣṇa<sup>3</sup> 'yam iu i tatas tena simhasa-  
kṣum viśvāsyānīṭṭh i tenāpi yathāvrttam  
ātmano viyogas sārthavāhāt samākhyātah i &c.

<sup>1</sup> I kṣudrāḥ, om. danda || <sup>2</sup> I māyasaḥ gomāyavaḥ || <sup>3</sup> I kuryuḥ || <sup>4</sup> I om. Janda || <sup>5</sup> I sōbravāt,  
om. danda || <sup>6</sup> I asti || <sup>7</sup> I utjñāḥ || <sup>8</sup> I utjñāḥ || <sup>9</sup> I utjñāḥ || <sup>10</sup> I utjñāḥ || <sup>11</sup> I Kṛtā ||  
<sup>12</sup> I double danda || <sup>13</sup> I iṅg mā || <sup>14</sup> I tathā || <sup>15</sup> I utjñāḥ || <sup>16</sup> I utjñāḥ || <sup>17</sup> I om. danda ||  
<sup>18</sup> I double danda || <sup>19</sup> I utjñāḥ with following danda || <sup>20</sup> I utjñāḥ ||

In the Tale II. vi, the two genii *Karman* and *Kartr* are confused, p. 157, 21 and 21, but in the second place Bh reads *kartra* for *karman*, and in the following part of the story the mistake is not maintained.

In 49, 14 the reviser shows his pāṇḍityam inasmuch as, after उक्तं च, he inserts कालिदासे शाकुंतले नाटके (see Variants). But his pāṇḍityam did not prevent him from believing that tortoises are covered with hair, for in 170, 10 he makes शिरःकंदकेशाब्जर्दनं कुर्वाणस्<sup>1</sup> out of शरङ्कुशकावसर्जनं कुर्वाणस्<sup>2</sup>. And again, his pāṇḍityam abandons him in 218, 12, where bh & write अहो विल ३। अहो विल ३।<sup>3</sup> Pūrṇabhadra here observes with his source Śār ḅ the rule laid down by Pāṇini in his sūtra viii. 2, 84 दूरावृत्ते च, i. e. '(Pluti takes place) also in calling from afar'. This sūtra was unknown to our reviser who, knowing that the figure ३ is frequently used in the MSS. to imply repetition (ex. मो २ for मो मो), and not seeing why this sentence was put twice in the text, writes it only once in this form: अहो विल विल विल इत्युक्ता, &c.<sup>4</sup>

Evidently this reviser used still other sources than the textus simplicior. For after the kathāsamgraha<sup>5</sup> stanza 125, 30 he adds

न नीचजनसंसर्गात्तरो भद्राणि पश्यति ।

वृषसिंहमवा प्रीतिर्वैकुण्ठेन विनाशिता

चेति द्वाविंशतिमी (!) कथा । As to this stanza, see our 'Variants'. It is not the only one which has been interpolated in this revision.

A comparison of the other MSS. of Pūrṇabhadra's text with his main sources, viz. the textus simplicior and the Tantrākhyāyika, shows that the numerous deviations of Bh & from our text go back not to the author, but to one of those awkward revisers who, in India, have so frequently destroyed the works of the poets. The text of Bh & is much more disfigured than that of A. Still the archetype of Bh must have flowed from a MS. whose text came very near to that contained in bh & A. For in books I to III Bh has numerous mistakes in common with these MSS., or wrong corrections of their blunders. Up. 9, 26; 10, 2; 11, 221; 13, 15; 18, 11; 28, 10; 35, 18 (wrong correction); 42, 9; 43, 4; 44, 6; 59, 3; 60, 30; 62, 1 (MS. A correct); 64, 3; 69, 3; 74, 8, 17; 83, 6; 93, 9; 96, 10; 99, 5, 6, 11; 101, 12; 119, 21; 121, 7; 122, 12; 123, 12; 131, 18; 132, 12 (wrong

<sup>1</sup> So Bh &

<sup>2</sup> But cp. Variants

<sup>3</sup> Our text spells विला ३ with Bohtlingk in his second edition of Pāṇini

<sup>4</sup> MS. A reads अहो विलत। अहे (!) विलत।, taking ३ for an old-fashioned form of त.

<sup>5</sup> This expression is to be found in Merutunga's Prabandhacintamani (Bombay, 1888), p. 25.



correction), 136, 1; 138, 12; 143, 21; 145, 21; 147, 2; 152, 10; 154, 16 (wrong correction), 161, 2; 162, 13; 163, 11 (see Variants); 170, 20 (wrong correction), 179, 18; 180, 1; 186, 4; 192, 21; 193, 9; 203, 6; 204, 5; 211, 21; 212, 22 (wrong correction)

There can be no doubt that Bh, in its Purnabhadra part, contains a very much adulterated text. Nevertheless, it has right readings in some places where bhΨ are defective. Cp. Variants on 33. 12. 15. 21 (cp. Śār. A 39 to A 40. This passage is not to be found in the *textus simplicior*); 49, 16; 83, 2; 86, 11; 102, 10; 55, 10; 66, 20; 71, 10; 79, 12; 80, 5; 83, 2; 132, 27; 155, 8; 156, 15; 172, 22; 183, 6; 187, 10; 193, 2; 194, 19; 197, 10; 214, 21; 220, 7.

A great number of these passages contain trifling cases. Only in 33, 21 all our MSS. have a gap, which Bh— and KL<sup>2</sup>Mu<sup>2</sup>—evidently fill in correctly. Our restoration of this passage is based on the consideration that the copyist's eye probably skipped from a first **पिगलकः** (l. 22) to a second **पिगलकः**, such alternations being the most frequent causes of gaps. If this view is correct all these MSS. must have filled in this gap from some other MS., for they omit the first **पिगलकः**.

As in the case of A, it is not to be made out *with certainty* whether the Purnabhadra fragment contained in bhΦ goes back to some MS. older than the archetype of bhΨ, or whether the right readings in BhΦ in places where bhΨ are wrong, are due to revision. At any rate the blunders which BhΦ have in common with bhΨ, show that such a MS. could not have been *much* older than the archetype of bhΨ.

Our parallel Specimens I to IV show that the text has undergone many alterations in Bh. It is true that in some cases Bh goes with either the Hamburg MSS. or the Taittirīkhyāyika against bhΨ. But none of these cases is such that we must conclude that BhΦ have flowed from some more original archetype than bhΨ. In Specimen I, l. 151, e.g., Bh has the same blunder as bhΨA, viz भूमि for भूमौ. This blunder evidently goes back to a misreading of भूमौ at the end of the pāda. The copyist of the archetype of bhΨA.BhΨ took the second *au*-stroke for a *daṇḍa*, and misread मि as सि. In the same specimen Bh inserts न in l. 43. makes चचांच out of संचयात् in l. 60, and omits च in l. 136; in all these three cases he destroys the metre. In this specimen the cases are especially frequent in which Bh goes with the Hamburg MSS. against bhΨA. But it is *quite* certain here that these coincidences are due to the collation of some copy of the *textus simplicior*.

In line 113 ff. our parallel texts run as follows :

HI	athavā	so'tra	iājī	tad	viśvāsasthāne	caturāḥ śasakān	atā dhrtvā
h	athavā	yadi so'tra	iājī	tad	viśvāsasthāne	caturāḥ śasakān	atā dhrtvā
Kielh	atha	yadi so'tra	iājī	tato	viśvāsasthāne	caturāḥ śasakān	atā dhrtvā
Pūrp.				tatas			
Bh	atha	yady asau iha rājā		tad	viśvāsasthāne	caturāḥ śasakān	dhrtvā tatas
HI	tam	āhūya	drutataram	āgaccha ;	yena	yah	kāścid dvayor madhyo
h	tam	āhūy-		āgaccha ;	yena	yah	kāścid dvābhyām madhyād
Kielh	tam	āhūya	drutataram	āgaccha ;	yena	dvayor	madhyād yah kāścit
Pūrp.	tam	āhūya	drutam	āgaccha ;	yena	yah	kāścid dvayor madhyāt
Bh	tam	āhūya	drutam	āgaccha ;	yena	yah	kāścid dvayor madhyāt
HI		iājī	sa sarvān	etān	bhikṣayisyati		
h		iājī	bhaviṣyati, sa sarvān	etān	bhikṣayisyati.		
Kielh	parākramena	iājī	bhaviṣyati, sa sarvān	etān	bhikṣayisyati.		
Pūrp	parākramena	iājī	bhaviṣyati, sa sarvān	eva itān	mugān	bhikṣayisyati	
Bh	parākramena	iājī	bhaviṣyati, sa sarvān	ava <sup>1</sup>	etān	ingun	bhikṣayisyati

The sentence *tad*, &c. (HIh). or *tato*, &c. (Kielh), is grammatically incorrect, inasmuch as the subject of *dhrtvā* is the lion, and that of *āhūya* the hare. Pūrṇabhadra, for this reason and for a reason which we shall consider hereafter, deletes the words *athavā*, &c. But it is quite clear that his *tatas* corresponds to the *tad* (HIh) or the *tato* (Kielh) which in these sources begins the apodosis. The author of Bh's archetype must have had before him Pūrṇabhadra's text as given in bhΨA, but besides he must have compared some MS. of the textus simplicior. For in *his* wording, the apodosis is *twice* introduced, first by *tad*, as in HIh, and secondly by *tatas*, as in Pūrṇabhadra (and in Kielhorn's text). This faulty construction can only be explained by the supposition that the author of Bh's archetype was not aware of the fact that in Pūrṇabhadra's text *tatas* corresponded to *tad* of the textus simplicior, which he had before him, and that he only saw that in this text there were some more words (*atha* to *dhrtvā*), which accordingly he inserted, without reflecting, before Pūrṇabhadra's *tatas*.

As to the purport of our passage, I cannot believe that the text of the σ-class is here more original than that of HI. The wording of the Hamburg MSS. means: Bhāsura is an usurper. Or else, if he is *indeed* the legitimate king, let him come, in order that that one of both of us who *is* the legitimate ruler may eat all the animals. This passage lacks wit, for evidently there is nobody to decide as to the lawfulness of the kingship of the two lions. The σ-class as represented by Kielhorn's text improves the sense, saying that the usurper proposes a *single combat*<sup>1</sup>

<sup>1</sup> But the single combat is not even mentioned in the old MS. h of the σ-class which only has the future tense *bhaviṣyati* with Kielhorn.

in order to decide who, *in the future, shall* be the king of the forest. Accordingly Pūrṇabhadra deletes the words *abharā*, &c., which contain a conditional acknowledgement of the lawfulness of Mandamati's *rājatvam*.

Nobody will doubt that the reading of Bh is a contamination of Pūrṇabhadra's genuine text and of the *textus simplicior*. Here, as in the case treated above, p. 68 f, the interpolator was not clever enough to avoid the traces of his activity. In the first case, he preserved the camel's two differing names from both the sources which he contaminated, in our passage, he preserved, from these different sources, two different words—*śail* and *śatus*—which, though differing, correspond to one another.

Although these cases, taken with many others which of course I cannot treat here, have firmly convinced me that Bh does not go back to an archetype independent of that of Bh & A, I give nevertheless the readings of this MS throughout from the beginning of page 126 to 134, 23 inclusive, and for the passages marked with an asterisk in books I to III inclusive, and quote Bh occasionally in some other places.

Of book IV, Bh has only the text from the beginning (p. 228) to *lathā* 11 (inclusive), p. 244, 10. In order to show the difference between Bh and Φ in this book, I give the complete variants of these two MSS. from the beginning of IV to p. 229, 17. From 229, 17 to 244, 10 the readings of Bh are given only in the passages marked with an asterisk. The readings of Φ I have neglected altogether.

## Chapter IV. Principles which guided the editor in the construction of the text.

### § 1. Basis of the text of our edition.

INDIA is the 'classical' country of interpolation and adulteration of texts. The more celebrated a work became, the more it was disfigured by copyists and revisers. Not even texts which, like the Mahābhārata, are held to be sacred, have escaped this lot. A work so widely spread as the Pāṇcatantra in its numerous recensions has undergone the most important changes in respect of its wording and of its contents, and that continuously, even to our own time. New editions quite different from the old work were prepared, and these new editions, after some time, were compared with older ones and melted together with them into new texts. In Pūrṇabhadra's time there existed several redactions of this work, and Pūrṇabhadra was well aware of the fact that none of them contained any

longer the text as written down by the *adgakan*. In revising what had grown in the course of time to be a 'whole Śāstra', he collected the different recensions and contaminated them, as shown above, not without inserting new materials.

This was the Hindu manner of philological work, which to our days prevails amongst the old style pandits. European scholarship has arrived at other methods. Whereas a Hindu wants before everything else a most readable text, we want a text that comes as near as possible to the wording of the author himself. But when Kosegarten gave the first edition of the *Pañcatantra*, he followed not the European, but the Hindu manner of proceeding. Instead of separating the various recensions of the work which he was editing, he contaminated them, with what result has been shown above, p. 44 ff.

On p. ix of his edition of the *textus simplicior* he says: '*Ultima editio ornatici, au simplicior, sit habenda velustior, vel primae Pāṇḍichatantri formae propinquior de ea re sententiam ferre certam non audeo, magis perspectum hoc habebunt posteri. . . . Si quid video, editio ornatio, quanquam in eam ipsam recentiora multa recepta esse crediderim, in universum ad antiquam libri formam propius accedit, proptereaque cum libro Kalilae magis quam altera convenit. In editionis meae volumine hoc primo scriptura potissimum (!) ad editionem simpliciorum accommodata est, quoniam codices H.L.L. qui mihi obtulerunt primi, illam editionem exhibent, eoque factum est, ut ad eam primam ex illis codicibus eruendam me adplicarem. Qui codices ubi minus vitiosi vel mutili esse mihi videbantur (!), ex ceteris meliora vel pleniora supplevi. (Hence he gives in books III and IV a disfigured 'textus ornatus', imagining the text of the Hamburg MSS. to be mutilated in them.) . . . Versiculos recepti minus multos (!), ut lectores critici eorum, quos aut retinendos, aut exciendos esse censeant, ipsi instituire possint delectum.'* An editor who renounces the critical examination of the text which he is editing to his readers instead of taking this duty upon himself, should abstain from editing altogether.

Translators who followed Kosegarten propagated the error about the true form of the *Pañcatantra* among all the philologists and folklorists who were forced to base their research on translations. The Hindu editors, in reprinting Kosegarten's text, not without new alterations and additions, settled the opinion amongst Indianists that on the whole Kosegarten's text corresponded to the MSS. of this work. The only edition of the *textus simplicior* which has been prepared in a critical spirit is that of Kielhorn and Buhler. Though of course this school-book is not a critical edition in the strict sense of the word, it offers to us

the corrected text of one single MS., namely, of one which belongs to the  $\sigma$ -class of the MSS. of the *textus simplicior*.<sup>1</sup>

Kosegarten's publication of a small portion of the *textus ornatior*, i.e. of Pūrṇabhadra's recension, is as uncritical as his edition of the *textus simplicior*. I need not expatiate here on this topic, as any one can easily compare Kosegarten's text with our text and with our variants as well as with the other recensions of the *Pañcatantra*. I point out only the fact that the characteristic passage 4.21 to 5.2 is missing in Kosegarten's text.

That texts like these of Kosegarten are not only *useless* (this negatively), but also (this positively) a *great and effectual obstruction to the progress of philological and historical research*, is a fact that no one is now likely to deny. Hence my first aim was to clear up the following questions:—

- (1) How many different recensions of the *Pañcatantra* are still existing?
- (2) In what genetic relations do these recensions stand to one another?
- (3) Which MSS. are the most faithful representatives of their respective recensions?

The pedigree of the old *Pañcatantra* recensions down to that of Pūrṇabhadra has been established in the Introduction to my edition of the Southern *Pañcatantra*. It is also given at the beginning of this volume, p. 5. The Southern *Pañcatantra* and the *Tantrākhyāyika* are critically edited. The genetic relations existing between the old *Pañcatantra* texts are minutely studied in the Introduction to my translation of the *Tantrākhyāyika*. Moreover, I have shown that Pūrṇabhadra based his text mainly on the secondary recension of the *Tantrākhyāyika* (*Śār. β*), and on the *textus simplicior* which, as our parallel Specimens show, he used in MSS. of both the H- and the  $\sigma$ -class.

Now I have examined all the available MSS. of the Jaina recensions of the *Pañcatantra*. All the MSS. of Pūrṇabhadra's recension had to be classed roughly under two heads, the *original* class, and the *mixed* class.

To the former class I allot those MSS. which are most consistent at the same time with the *Tantrākhyāyika* and with the *textus simplicior*, but do not share the provable interpolations of the latter. To the second class belong all the other MSS. The MSS. of the mixed class based on Pūrṇabhadra's text show with especial frequency interpolations from MSS. of the *textus simplicior* and contaminations with them. Other mixed MSS. are based on the *textus simplicior* and contaminated with Pūrṇabhadra's recension. But there are also MSS. which contain new recensions based

<sup>1</sup> See above, p. 12 (pr), p. 58 ff., our parallel Specimens, and ZDMG. lvi. 298 f.

on the Jaina recensions and contaminated with Sār β, with the Southern Pañcatantra, with the Hitopadeśa, and with other sources.

The main criteria for the classification of the several recensions are (1) the number, choice, and arrangement of the single tales and stanzas, and (2) the wording of the texts. In the arrangement of the tales contained in book III, Pūrābhadra follows the oldest texts (Sār, Som., Ksem, S.P., Semitic recensions). Mixed MSS. in most cases deviate from this arrangement. For the first book, moreover, there is a sure criterion in the story of the Weaver as Vishnu. Mixed MSS. based on the *textus simplicior* have this story as I. v, but follow Pūrābhadra, throughout or partially, in the arrangement and in the number of the stories of books III and IV. Mixed MSS. based on *Pūrābhadra's text* agree with him in the first and generally in the second book, but deviate from him in books III and IV. But there are even mixed MSS. which agree throughout with Pūrābhadra's genuine text in the number and in the arrangement of the stories, cp. above, p. 56. § 6.

For the stanzas, also, I compared Pūrābhadra's main sources, and this enabled me to find out easily the interpolations of single MSS.

**Basis of the edition:** bh, N, A; Ψ, PL<sup>1</sup>, p, Pr, M; Bh Φ

The comparison of the number and arrangement of the stories contained in the single MSS. showed that only the following MSS. came under consideration for an edition of Pūrābhadra's recension: bh N A, Ψ PL<sup>1</sup> p Pr M, Bh Φ. As shown above, A Bh Φ p contain revised and contaminated texts, which are very likely to have flowed from the same archetype as the other MSS. mentioned. Of these MSS., N goes back to bh, PL<sup>1</sup> p Pr M go back to Ψ. Consequently the only possible basis for our text must be the two equally excellent MSS. bh and Ψ, which agree very closely in their wording. I generally follow bh, unless its readings are clearly wrong. Wherever both bh and Ψ have a wrong reading, the emendation of which was not evident, I compared Smpl., Sār., A and Bh. In most cases this comparison affords sufficient evidence. There are, however, some rare cases, in which the same difference which appears in the best MSS. of Pūrābhadra's text is to be found in the most trustworthy MSS. of the *textus simplicior*;<sup>1</sup> cp. 22, 25, 181, 2, 214, 19 f.; 242, 11. In 68, 11 a gloss in the margin of Ψ gives the reading of Smpl. II b. If some copyist would have preferred this variant, copying besides exactly the wording of his MS., this variant could induce some editor to prefer it and to reject what is Pūrābhadra's genuine text. All the passages

<sup>1</sup> In later MSS., owing to constant collations and contaminations, such cases are extremely frequent.

in which our text deviates, even in trifles, from bh and  $\Psi$  are marked with an asterisk.

Though of course, except in passages where bh $\Psi$  are incomplete to-day, the MSS N P Pr M cannot come under consideration for the constitution of the text, I not only give the complete variants, but even most of the blunders of all these MSS. For these blunders are of the highest importance for critical work, as nothing is more useful to prove the relations which exist between kindred MSS. than the mistakes which they contain. Only of M a great many of the blunders have been omitted in my variants, as this MS. is extremely faulty. It bristles with misreadings, small gaps, and dittographies. I got this MS. before I had seen  $\Psi$ . Otherwise I should have jotted down still more of its mistakes, and the relation between M and  $\Psi$  would appear even more clearly than now. To the contaminated MSS. pA Bb and to B<sup>1</sup> only occasional reference has been given, except in book V, where I give the complete readings of Bb, which, as stated above, p. 56 ff. and p. 67, in this book contains an old and very valuable *textus simplicior*. From these variants it will be seen with how insignificant alterations Purnabhadra took over the *textus simplicior* of the fifth tantra into his own recension.

**Manuscripts bh and  $\Psi$  differ very little from Purnabhadra's autograph text.**

The very fact that so many MSS. can be proved to go back to bh $\Psi$  shows that in ancient times these two MSS., which I had the good fortune to use for my edition, were renowned for their value. As stated above, p. 37, the MS. bh goes back to a MS. which already was old when bh was copied from it. Our parallel Specimens also prove the excellence of the text of bh $\Psi$ . Indeed, I am convinced that neither of these copies deviates to any considerable degree from the text as written down by Purnabhadra himself, and that consequently our printed text comes as near to the author's genuine wording as any one of our current editions of say Goethe's prose works does to Goethe's own autograph text thereof.

**§ 2. Emendation of the text.**

Inferior MSS. sometimes have more correct readings than our oldest and most authentic ones. The question arises, whether in these cases we should conclude that these MSS. go back to some source independent of the archetype of our best MSS., and whether, if this be denied with good reasons, we should tolerate evident blunders in our texts.

In order to settle these important questions, I beg to be allowed to consider some standard examples, the nature of which we are able to

determine *with certainty*. I take these instances from writings of eminent modern scholars, whose learning as well as whose accuracy is far beyond any doubt; and only to avoid the possible charge of malignity, I add some instances from my own writings

Paul in his fundamental work '*Prinzipien der Sprachgeschichte*',<sup>1</sup> p. 86, last line, gives *hortibus* as the dative case of the plural of *hortus*. Hillebrandt says on p. iv of his '*Vedachnestomathie*'<sup>2</sup> 'Der leidige Druckfehler, welcher S. 38 entsteht [viz. Atharaveda], ist meine Schuld und von mir trotz dreimaliger Correctur übersehen worden.' To the kindness of Miss Emma Benfey I owe the MS. of her celebrated father's translation of Christoforo Armeno's '*Peregrinaggio di tre giovani figliuoli del re di Serendippo*' the beginning of which translation he published in the third volume of his periodical '*Orient und Occident*'.<sup>3</sup> This MS. is very carefully written in its author's fine and sympathetic hand. In this most authentic archetype I read, amongst other slips of Benfey's pen, this sentence on leaf xvi, first page. 'Da aber der Jungling beschlossen hatte, sich auf jede Weise an dem treulosen Minister zu rächen, ging er . . . in das Schlafzimmer der jungen Dichter des Ministers und umarmte sie alle drei mehrere mal' L. v. Schroeder's excellent works are remarkably free from misprints. Still he writes, on p. 514 of his celebrated book '*Indiens Literatur und Cultur in historischer Entwicklung*'<sup>4</sup> 'Am Bedeutendsten und Selbständigsten sind unter denselben zwei Dichtungen, welche dem Kālidāsa zugeschrieben werden . . . der Raghuvamṣa . . . und der Kumārasambhava, d. i. die Geburt des Liebesgottes . . .' In the pedigree of the different recensions of the Pañcatantra, p. lxxix of my edition of the Southern Pañcatantra, I wrote '*Telugu-Fassungen*', and later on, as my attention was concentrated on inserting the newly discovered recension v, I repeated this blunder on p. xci. In my essay on the origin of the Hindu drama and epic, WZKM. xviii, p. 165, I wrote: 'Die *dramatischen* Beziehungen, die zwischen dem Epos und dem Drama bestehen, sind längst erkannt worden' Thus, I am bound to confess, is unmitigated nonsense. What I *wanted* to write, was of course: 'Die Beziehungen, die . . .' Likewise I *wanted* to write *Tamil-* for *Telugu-*. Paul *intended* to write *hortis*, Hillebrandt *Atharvaveda*, v Schroeder *Kriegsgottes*. Like Hillebrandt and no doubt the other scholars mentioned before, I had again and again revised the printer's copy and the proof-sheets without *seeing* my blunders. For there is not only a 'Druckfehlerteufel', who disfigures the words written by the author, but there

<sup>1</sup> Halle, Max Niemeyer, 1886.

<sup>2</sup> Berlin, Weidmannsche Buchhandlung, 1885.

<sup>3</sup> See Chauvin, *Bibliographie des ouvrages arabes*, VII, p. 160.

<sup>4</sup> Leipzig, Verlag von H. Haessel, 1887.



is a *piśāca* much more malignant, the 'Schreibfehlerteufel', whose deviltries are infinitely more dangerous to the author who has his text, i.e. the wording he *intended* to write down, firmly impressed upon his mind, and who very often does not discover the fatal slips of his pen until, the work being printed off, these *rākṣasas* stare at him from amongst the lines with devilish grimaces.

Benfey, of course, would have removed from his MS. most of the slips which his hand had committed while his mind was intent on finding an adequate rendering of the text he was translating. But the blunder *Dichter* for *Tochter* is one of the very kind which *would* escape the scrutinizing eye of the author, when *Tochter* is impressed on his *mind*. Thus even modern authors on *philological* topics, who in the course of their studies are trained to philological ἀκριβεια, and whose *métier* it is to jot down, in preparing their editions, the very smallest clerical errors of their texts, are liable to overlook in *their own wording* evident blunders which at least Lord Macaulay's school-boy would detect at the first glance of his eye. And yet these authors certainly will revise their works again and again, first in their printer's copy, and afterwards in the proof-sheets. The old *Hindu* writers, owing to the circumstance that their works were not printed, had no occasion of revising them as often as modern authors. Moreover, a clerical error would much more easily escape their attention, as there is not the least separating of words in Sanskrit MSS., a circumstance which certainly does not tend to render revising more easy.

Hence the very thing which we should expect is that the Hindu archetypes (i.e. the authors' own autograph copies) should hardly ever have been free from mistakes, although these authors were men of undoubted learning and thoroughly acquainted with the Sanskrit language in which they composed their works<sup>1</sup>.

But for the work of Messrs. Fischer and Bolte,<sup>2</sup> I probably should have published Benfey's translation of Christoforo Armeno's 'Peregrinaggio'. In doing so, I should of course have corrected the slips of Benfey's pen wherever the words he *intended* to write could be settled with certainty. I should have caused to be printed 'der jungen Tochter', and in order to give my edition of Benfey's work a diplomatic value, I should have mentioned his clerical error in my notes.

The case is different wherever authors *can be proved* to have sinned against the rules of the language. So even Schiller, for instance, uses

<sup>1</sup> Cp. also above, p. 28, note 2, and p. 30, note 2.

<sup>2</sup> Die Reise der Sohne Gaffels aus dem Italienischen des Christoforo Armeno übersetzt durch Johann Wetzel 1583 herausgegeben von Hermann Fischer und Johannes Bolte. Tübingen, 1895 (= Bibl. des Litt. Vereins in Stuttgart, CCVIII, Tübingen, 1896).

the decidedly wrong form *umrunge* for *umringt*, as if this word derived from the verb *ringen* ('to wrestle'), and not from the substantive *Ring*. In his 'Jungfrau von Orleans', verses 947 f. (I, 9), he says:—

*Umrunge* sahn wir uns von beiden Heeren,  
Nicht Hoffnung war, zu siegen noch zu fliehn.

The slip certainly originated in the idea of struggle (*Heeren*) which was in the poet's mind. In a similar passage of the same tragedy, verses 2899 f. (III, 8), Schiller uses the right form:—

*Umringt* von Feinden kämpft sie ganz allein,  
Und hilflos unterliegt sie jetzt der Menge<sup>1</sup>

And this same right form occurs in verse 447 (I, 1) —

Und find' ihn — hier! *umringt* von Gaukelspielern . .

The same holds true in India. Even so scholarly a work as the classical author Dandin's *Kāvya-darśa* is not quite free from anomalies; see Böhtlingk's edition,<sup>2</sup> p. vi. In another *sāstra*, whose aim was in part to teach standard language, viz. in the *Tantrākhyaṇika* (A 266), we find blunders against the rule laid down by Pāṇini III, 3, 126 (Wackernagel, *Altind. Gramm.* II, § 82, α, γ). In a very interesting paper read before the Twelfth International Congress of Orientalists,<sup>3</sup> Prof. H. Beumann proved from old palm-leaf MSS that down to about the seventh century A. D. the Sanskrit written by most authors was not the *pedantic* one which had been laid down by the grammarians. On the contrary, Brahmins as well as Buddhists and Jainas wrote a Sanskrit more or less incorrect and influenced by the popular languages. It was not before the time of the commentators, amongst whom Śaṅkara and Haribhadra hold a prominent position, that the usual standard of Sanskrit was raised to a higher level, and that many things which before that time used to be tolerated, began to be avoided by good authors. But even after this time we find grammatical mistakes in the works of excellent authors which are *critically* edited. Hemacandra's so-called shortcomings in grammatical and lexicographical and metrical things have been pointed out by Jacobi, p. 9 f. of his edition of the *Pañisistaparvan*.<sup>4</sup> As to occasional mistakes committed by another learned author, viz. Pradyumnasūri, cp. Jacobi's edition, p. 3 f.<sup>5</sup> Jacobi says that, 'as an epitomator and poet, he [Pradyumna] has done his

<sup>1</sup> In the first passage (947 f.), the battle has not yet begun. This shows that Schiller cannot, by any means, have *intentionally* chosen the abnormal form *umrunge*.

<sup>2</sup> Dandin's *Poetik* (*Kāvya-darśa*) Sanskrit und Deutsch herausg. von O. Böhtlingk. Leipzig, Verlag von H. Haessel, 1890. Cp. also Bühler, *WZKM* viii, 29 f.

<sup>3</sup> See Bezzenberger's *Beiträge*, 1900, p. 125 f.

<sup>4</sup> *Sthavirāvalī Charita* or *Pañisistaparvan* . . . Calcutta, 1891 (L. I.).

<sup>5</sup> Shri Pradyumnāchārya, *Samarādhya Samkshepa*, Ahmedabad, 1906.

task well. His language is concise in the narrative parts, pathetic in the moralising portions, and poetic in the descriptive passages which offer an opportunity of showing his proficiency in *Alamkara*. Still his work is not free from faults, even against grammar, the worst of which, a Prakritism, इमे: instead of एभिः, occurs VIII 520. And so he occasionally does not conform to the nicer metrical habits with regard to the *Sloka* as observed by the classical poets. But these shortcomings he has in common with most Jain writers during the period of their greatest literary activity and excellence (about 900-1800 A.D.). As early as 1877, G. Bühler expressed his view about Jain Sanskrit as follows. 'Die Kenntniss des Sanskrit ist bei den Jainas nicht weit her und hat auch wohl nie den Grad der Vollkommenheit erreicht, der sich bei den Brahmanen findet, obsehon es nicht zu leugnen ist, dass sie in der Glanzperiode der Jain-Wissenschaft vor etwa 700 Jahren hoher gestanden hat als sie jetzt steht. Selbst die grössten Jain-Gelehrten wie Abhayadeva, Hemacandra und Mahayagri, welche unter den Caulukyias von Anhilvād-Pāthan 943 1304 p. Chr. lebten, waren nicht im Stande, ein vollständig richtiges und idiomatisches Sanskrit zu schreiben. Auch bei ihnen kommen nie und da wirkliche grammatikalische Fehler vor, und von dem Prakrit beeinflusste Redeweisen sowie vom Prakrit ins Sanskrit zurückübersetzte Wörter sind häufig. . . Es giebt [viz to-day] deshalb unter den Yatis sehr viele, die wohl etwas Sanskrit lesen, es aber nicht schreiben oder sprechen können. Andere sprechen es gelaufig genug, aber sehr fehlerhaft. Man hört gleich, dass sie nur aus ihrem Dialecte übersetzen und die Sanskrit-Grammatik nicht ordentlich kennen. Nur sehr wenige ausgezeichnete Männer sprechen und schreiben ein etrögliches Sanskrit. Ganz frei von Fehlern oder falschen Wendungen ist wohl kaum ein Einziger.'<sup>1</sup>

I am not inclined to think that the Jain authors are the only ones in question who wrote and write a Sanskrit not quite congruous with the rules of Pāṇini's Sanskrit grammar. The author of the recension § of the Southern Pāṇcatantra certainly was not a Jain, still this recension contains the most faulty Sanskrit text I have ever seen. As to the *Himopadśa*, I have given a certain instance of a *chandobhanga* adopted by its author Nāṇāyana; see my edition of the Southern Pāṇcatantra, p. lviii. As to the *Saurapurāṇa*, see Jahn, *Das Saurapurāṇam* (Strassburg, Verlag von Karl J. Trübner, 1908), p. xxii and f. Dapḍin and the author

<sup>1</sup> This passage is quoted from the 'Zusätze und Berichtigungen', appended by Weber, p. 103 f., to his edition and translation of the 'PāṇcaJanduchattraprabandha. Ein Märchen von König Vikramāditya'. Aus den Abh. d. Kgl. Ak. d. Wissensch. zu Berlin 1877. Berlin 1877. In Commission bei F. Dümmler's Verlags-Buchhandlung (Harrwitz und Gossmann).'

of the Tantrākhyāyika have already been mentioned, above, p. 80. I think *truly critical* editions will show that, like Dandin, nearly all classical authors occasionally committed so-called blunders<sup>1</sup> which were afterwards removed from their texts by commentators or learned copyists. Sanskrit has been a living language in the Hindu courts as well as amongst learned Brahmins and Jainas throughout many a century in mediaeval and even in modern India.<sup>2</sup> It is nearly impossible that even good authors should be quite uninfluenced by the vernaculars of the countries in which they lived. In the course of time Sanskrit style, as well as the Sanskrit vocabulary and the employment of grammatical forms, has undergone strong alterations. *Like Greek and Latin, Sanskrit has gone through an evolution such as no language can possibly escape.* No modern language perhaps is taught with more pedantry than French. Yet no school instruction, nor even the high authority of the French Academy itself, was able to prevent the *written* language—to say nothing about the *spoken* one—from continual evolution. Voltaire's language is considerably different from that of the best modern authors.

Pūrnabhadra, no doubt, knew Sanskrit well. But according to what I have just said, I expected to find so-called anomalies in his text, and though not very many, I *did* find them in the oldest and best MSS. Part of those anomalies and even blunders he can be proved to have taken over from his sources.<sup>3</sup>

Wherever there was evidence that these anomalies were no mere slips of his pen, I tolerated them in his text. The decision was not easy in every case, but as the reader will find in the text in all such cases an asterisk referring to my variants, he will be able to judge himself whether I was right or wrong in my decisions.

<sup>1</sup> Cp Wackernagel, *Altind. Grammatik* I, p. xlv ff, esp p. xlv ff.

<sup>2</sup> See my translation of the Tantrākhyāyika, Introduction, chap I, § 4, 3 ff. We must not forget that in the middle ages Jaina scholars and poets have a most considerable share in the development of Sanskrit language and literature, and I fully consent to *Dharma Vijaya Sūri*, who in a letter expresses his view as follows. 'I am of opinion that in the time of Hemachandra and other Āchāryas . . . the Sanskrit, I mean the classical Sanskrit, was the language of the Śiṣṭas, and the learned amongst them, especially those whose aim it was to establish their reputation as savants, *must have written in a style approved by the most cultivated class of people of the time . . . Hemachandra's utterances themselves must be regarded as grammar*'. Most of the so-called anomalies in the works of later Sanskrit writers must be regarded as correct language *prevailing in their own time*. The history of every language bustles with examples showing that originally wrong forms and constructions became the generally approved ones in later times. The very frequent construction यूयं तिष्ठन्तु (a contamination of यूय तिष्ठत and भवन्ति तिष्ठन्तु) e.g. is not more faulty than *Sie stehen* (2nd person sing.) in German.

<sup>3</sup> See above, p. 30 ff.

# LIST OF VARIANTS

## INTRODUCTION

### Page 1

1 *arham* in ΨPPrM is written in the well-known Jain fashion, in A it is mutilated to a flourish resembling an *e*, N om. the diagram || For *om̐ namah śrī°*, A *śrīśaṣṭyojñāya namah*, N *śrīganeśāya namah* || 4 A *dāksanātje* || A *pramadāroḥyaṇi* || 5 N *pracaṣa°* for *pravaṣa°* || After *marīci* Pr ms. *mamjari* || ΨPrM *sukalakalāpūragataḥ*, P *sakalakalāpāyayataḥ* After *°marīci°*, N ins *°mamjari°*, om. *°carita°* and adds *yugala* after *carana*, omitting the *visarga* || A *umasaṣaktināmarājā*, over *kti* A has a black spot of gamboge. It is clear that A originally had the reading of our other MSS. || 7 N *anantaraśaktiś* || 8 M *ta* for *bho*, coir from *vā* || 9 A *athēlam ucyate* for *athurā sã° i° u°* || 12 NA *bhavet* for *dahet* || 14 M *ktimān*, corr. by a later hand to *śaktimān* || 15 A *eleṣāṇ* || N om all between *bhavati* and *caranam* [so for *vyākaranam*] l 16, *caranam* is corr. to *tathasānam*, M *hend*[new line]'*nusteyam* || M *tatrāśho sacirāḥ procuḥ*. This reading, however, is the correction of a later hand. The original reading was *tatrāśhu*. . [no more to be made out] . *procuḥ*; A *atrāśhe* || 18 N *jivitarayavisayaḥ* || 19 A *toḍ* for *kimeid* || 24 Ψ *tatrāsti*, but *da* add by cop. over the line between *ta* and *trā* || A om *nāma* ||

### Page 2.

1 N *prāk* for *drāk* || 3 A *yogayasyām* || 4 A *tathyaṇ vacanam* || 5 Pr *°jñānan na* || ΨPPrM *svanāmatyāyam* || 6 P [not Ψ] only *simha* for *simhanādaḥ* || A *avalipsuḥ*, corr. to *avalipsuḥ* || M *brarim*, corr. to *brī°* by later hand || N *aśilvaṣa* || 7 *yāṭha* of *vyāṭṛta°* worn off in P || 8 M *adgalamo* || 9 A *sa darśayitum* || 11 M *etā*, N *evam* for *etām* || M *°nūtutsū kumārān* || 12 M *mr̥ti*, N *niryitum* || *viṣṇuśarmāpi* also Hamb. MSS. and h || A *ājagūma* || 13 M *nutrabhedah* | *mitrasampriṣṭh* | *kakālūkhyaṇ* [corr to *°ya*] *labdhapranāśām* [corr. to *°śā*] *ā* [corr to *ā* and, by later hand to *aśva*] *parīkṣitakārītēti* || 14 P *vāputrāḥ* || A *adhīya* || 15 M *tatah-prakṛti* || A *pañcatamtrakunṛtsāstram* || 17 A *yo 'tra etat pathati prāyo*, corr. to *yo 'trāiva pathate nityam* || M om. *vā*; a later hand supplies *ca* ||

## BOOK 1.

## Page 3.

1 M *prārabhyate mitrabhedo*, corr to °*ir idam* || A *prāthamas tantrah* ||  
 A *tasyāyam* || N *ālyaslokaḥ* || 2 Ψ ins. *ślokaḥ* before *snehah*, but delete s  
 it again || 3 Ψ PPr *vinōsitaḥ* || 4 N om. *tad yathā* || M *dāksinyātesu*,  
 corr to *dāksinātye* (°) || A om *pura* || Over *pura adatapura*° gloss in Ψ by cop  
 °*marāṛati* || 5 Ψ PPr *kailōśasikharā*° || P *vidhā*° for *vidhā*° || NM °*pra-*  
*haranāvaranapa*°; this seems to be the genuine reading || 6 N °*gulerahita*° ||  
 7 A °*devāyatanam* || Ψ P P<sub>1</sub> M °*parikarato*° (Pr continuing °*rechita*°), N  
 °*panikarato*°, A °*parikaro*°, Bh L<sup>2</sup> °*parikalito*°; L<sup>1</sup> with us || M °*locchita*°,  
 corr to °*locchita*° || M °*himagre sadīśhānprā*° || 8 M *mahāścopam*,  
 corr to °*rodham* || 9 A *varddhanaṁ nāma sū*°, P *vardhamānanama*° ||  
 10 Ψ P L<sup>1</sup> Pr M om *tasya* before *cittam*, but in Ψ a nearly imperceptible  
 mark refers to the inferior margin, where cop. supplies it || A ins.  
*pi* after *praveśyamāno* || N *ova* for *iva* || 11 A ins *pi* after *samīyamāno* ||  
 Ψ *valmikaḥ varddhamāte*, corr. to our reading || A *valmika-* [2nd hand adds  
*m va*] *varddhamate*; N *valmikaḥ* *iva* || 12 Ψ P *labdhā* for *labdhah* || 13  
 M *pātri samnādanīyāsvat* || A *varddhitā* for *pātri* || A *sampradānyāḥ* ||  
 M *lokamārggenāparakṣamāno* || N Ψ Pr *rakṣamāno*; in Pr corr to *arākṣamāno* ||  
 14 Pr *vinakṣeta* || M *samto* || 15 P *rakṣyano*° || Ψ P<sub>1</sub> ins *ev* after *kūyam*,  
 but Ψ deletes it again || 17 A *latākodara*° || 18 A transp. stanzas 3  
 and 4 || Pr *artha* for *arthā*, and *nibadhyeta*, corr from *nibadhyete* || 19  
 M *ta dy* for *na hy* || A *anartharatham* || 23 P *gurunāno*°, Pr *anuparivṛjya-*  
*mānaḥ* || 24 Ψ P M *nirvartya*, Pr *nirvarttya* || N *api prasthitaḥ* || 26 N  
*agre* for *attha* || 27 M °*ura*°, corr to °*kharā*° ||

## Page 4.

1 M °*rākṣa*° corr. to °*rākṣya*°, for *ṛkṣa*, A °*citrakūṭasabha-yothatām* ||  
 M °*yodbhavām* || M *acalanīyatoḥkū*° || 2 M *pūrūpātta*°, corr from °*pātri*° ||  
 A °*kurdame na*° || N °*koṭpātita*° || In Ψ, a nearly imperceptible deletion  
 mark over *c* of *cālilhūṣād* || A *śaṭasatyāti*° || 3 A *drayo* for *layor* || 7 A  
*pañcarātraḥam* || M om *na* || M *yavasametān*, N *rayasah sametān* || In Ψ  
 gloss by cop. on *yavasa*: *sambala* || 8 M om. *ayan* || M *tad enam* or  
*tadēnam*; P *tadaṁnam* (p *tad enam*) || 10 M *bhayātare* corr. by later hand  
 to *bhayāturanah* for *bhayāt tair* || A om *nrvā* || 11 A *yathāsan mṛto*  
 [sandhi] *saṁjī*° || A *cāgninā*; Pr *cāgnyādisamāhāreṇa* || N *saṁskṛtya* ||  
 12 A om. *sāthavāhah* || A *dukkham* || °*kṛyām* all my MSS.; Siml. has  
 the plural || 14 M *svabhāgyānā vāsāt*, corr. to *svabhāgyarāṣat* || A Ψ P P<sub>1</sub> M  
 °*karana*° for °*kaṇṇa*°, °*prakārair* is perhaps a mere clerical error for °*prakaraṁ*° ||  
 15 N om. all between *avātiraḥ* and *kakulmān* || 16 Pr *haravṛṣṭi*° *iva* ||

17 N °chadanar for ghattanar || After *tisthate* N ins. the stanza *araksitam  
tistoti dararakṣitam smarakṣitam dāivakatam rinakṣyati || jivaty anātho 'pi vane  
visajjātah* (1) *kṛtuprayatno 'pi grhe na jivati* : 1 || 19 Pr *tae ca* || 21 ΨP  
°lāvasthōnānāmāni || 22 M *sarvesv eva nu*, corr. to *sarveṣu vana* || M om  
*drangapratyan*, continuing with °tūgrāhārajanasthāneṣu, Pr. °pratyamādrāhāra°,  
ΨP °pratyamāgrāhāra°, in Ψ gloss on *agrahāra*. āka, with some akṣara lost  
at the edge of the right margin || A °janasthāne, om *sv* || 23 Pr *sūphak  
sthānīyo*. This is probably right, cp. *Tantrākhyāyika* 6, 13 But L¹ with the  
other MSS || *tatra carāḥ* all our MSS. incl L¹. Cp Introduction, p. 30 ||  
24 N *mathyavarggaḥ* || Pr *vanūmtasthānāvāsinaḥ* || PL¹ °nāsinaḥ for  
°vāsinaḥ. This reading is due to the form of *vā* in Ψ, whose first spelling seems  
to have been *vā*, corr. by copyist to *vā*. But the correction is not clear,  
and may easily be taken for *na* (see our Table I, no 3, line 2a) || 25 A  
*pingalāḥ* || ΨPL¹PrM *sāmānyāḥ* || A *sāmānyasuddhajjānaḥ* || N *suhṛjjaṇa*,  
ΨPrMp *sasuhṛjjaṇa*, PL¹ *sasuhṛjjaṇaṇi*, ΨPPr continuing *cehaho°* || A  
*akṛtīma°* || A °sarasaḥ for °rasaḥ || A °dīkhaṇ || 26 A *anubhijñān va-  
rajanasevitānām* || 28 ΨPL¹P₁ *akāśakṣipṛ°*, A *chāmṭaratrapurasāmītham*,  
corr. to *chāmṭaratva°* || A *anukṣiptā°*; L¹ with our other MSS; Śār. 6, 17  
*anukṣiptā* || A om. *abhitam* || M °karmmapātham, N °karmopāya || 29 Pr  
°norusā° for °panusā° || 30 °iyakṣa also L¹; cp Introd, p. 30 || ΨPL¹P₁M  
°purusākāśa°, N °purusaḥ | kāśa°, A °purusakāśa°, L² with us || P₁ *apabhūtam*  
for *aparabhūtam* || M °sati° for °prati° || 31 Pr °prapālā for °pratāpa° ||  
M °saṃdhhānam || 32 M *apraharaṇam* for *apraharaṇa°* || 33 A °grāhā  
sāśakṛandam || A *aghatatāśikṣi* || N °tāsu for °tāśikṣa° ||

## Page 5.

1 ΨPPrM °vidyāṭi for °vighāṭi || M °vāsa for °vīṇāsa° || After °śaṅkṛtyam  
another hand than that of the copyist inserts in ing. of L¹: *vahnusūtrīgya-  
kūṃṭavīhārīnām apāstakūmarāgānuśayarasūnām vīśarāgānām yathāradupabhogyam  
apāṃgadhīrāvalokitavyavahārīnām anupakārīnām*, K (according to Benfey's  
copy) L² in the text *ba* [L² *va* for *ba*] *vasūtrīgya* [L² °śyā°] *kūṃṭa* [K adds *m*]  
*vīhā* [L² *sā* for *hā*] *rinām apāsta* [K *stha* for *sta*] *kūmarāgānuśaya* [L² °gūṭasāya° for  
°gōṇasāya°] *rasūnām vī° ya°* [with L¹, only L² °yogyam for °bhogyam] *u° a°* [with  
L¹], cp. Śār. 7, 2 || 3 NA *arāgya°* || 5 M *vā* for *ca* || 6 P °cittasya ||  
7 A *madā°*; P om. *maḍa* || 8 Pr *asapātnopasi°*, A *śasampānnasamīkṣāhāras* ||  
10 Ψ *mantrayātum*, Pr *mantrayātum*, P *mantrayartum*, L¹ *mantrayarttum*  
(misreadings of one vertical stroke over *tu*, and of two strokes forming an  
angle over *mā* in Ψ, these strokes indicating the end of the first word and the  
beginning of the second one (cp. vol. xi, Table II, no. 14, 1 a b), A *mantri-  
tum* || 15 A *damanakas tv āka* || ΨP (not Pr) °bruvīt || 17 All our  
MSS incl L¹L² °saṃpāda°, cp. above, p. 33, n 2 || ΨPPrM *devāyatanaṃ* ||

19 A ins. *sūtradhārā* before *śhapa°* || 20 N *deratāḡyanam*,  $\Psi$  PL<sup>1</sup> Pr M °*deratāḡyanam*; L<sup>2</sup> *arddhakṛtaderāḡyanam*, A *arddhakṛtevdēratāḡyanam* || 21 P<sub>1</sub> *arddhapātito*, PL<sup>1</sup> °*arddhayōsphātito*, M °*arddhayāsphātito*, corrected from the reading of PL<sup>1</sup>. The reading of PL<sup>1</sup> is to be explained from that of  $\Psi$ , whose cop. writes °*arddhapā*, then, deleting *pā* by two little vertical strokes (which the later copyists no doubt mistook for the vertical strokes destined to separate words), continues *sphātita°*. See vol. xi, Table II, no 13, 4 a || 22 PL<sup>1</sup> *niravādinakīlako* for *nīkhāta°* || M °*khādīra°* corrected to °*khudīra°* || N °*aiśīṣṭī*, corr. to °*te* by the copyist || 23 P<sub>1</sub> *kīlako* || 26 Pr *arddhapā°*,  $\Psi$  L<sup>1</sup> *arddhapāsphā°*, P *arddhayā sphā°*, M *arddhayāsphātita°*, corr. from the reading of P || NA °*īrsanasya* || A *śhānāc cāṣṭakīlako* || 27  $\Psi$  L<sup>1</sup> P<sub>1</sub> M *bhavadbhū*; but cp. Śār. 7, 21 ||  $\Psi$  P Pr M *śāḍaḡyanam* for *nīḍitam* || Pr *parihartavyam* || A om. *śi* after *pari°* || After *śi*  $\Psi$  P Pr M add *śathā* || L ||, P adds flourish ||

## Page 6.

2 N °*mātrāvorīḷanam* || A °*mātrāṣṭha* || 3  $\Psi$  P L<sup>1</sup> Pr M *śiṣṭaṭhatayā* || P *vedam* for *cēḷam* || A *śatāḡ ca vidam ucyate* || 4 M *apā°* for *apa°* || 9 M *vayamsi*, corr. by the copyist (?) to *nāgasū kīp* || 10 Pr *śūḇane*, corr. from *nāḷmane* || 13 Pr *bhūṣṭam* || 14 A  $\Psi$  P (not P<sub>1</sub>) M °*śāṣṭra°*, N °*śāṣṭ* *śāśamaḷīnom* || 17 A *sarvāś caśhrigatōpi* || Pr *śanurūpam* || 19 P °*śāḍaḡyanam* || 21 P *śūṣṭe* || 22 Pr *śulāḷ* for *śūṣṭrā* || 23 N °*śāśamaṣṭak ko puruṣa* || 29 A *lāṅgalābhīlūsi* || 30 P<sub>1</sub> °*śpakaḡṇa* || 31 NA  $\Psi$  P L<sup>1</sup> P<sub>1</sub> M unmetrically; *na° katham upaṣṭyate ga°* Bh L<sup>2</sup> with us || 32 P °*śrūṣṭ* || 33 NA  $\Psi$  P L<sup>1</sup> *śim iḡatōpi* for *śyātōpi*; but *śi* is written in  $\Psi$  by cop. on another akṣara covered with gamboge; Bh *śyātā upi*; Pr L<sup>2</sup> with us ||

## Page 7.

1 M *pārthivā*, corr. by 2nd hand to *pārthivān* || 4 A *bharatyā* [new line] *dā bhūmataḡ*, corr. by 2nd hand to *bharatī śadābhīmataḡ* || 5 A *cā* for *īā* || 6 A *śvapeṣṭi°*, °*spe°* being written on some deleted akṣara by 2nd hand || 7 A *śmā*, corr. to *śma* || Pr *śailāḡreṣu*, M *śailāḡre* || 9 M *śrīśukamanāḡ*  $\Psi$  jumps from the first so °*śrāṣṭ* to the second so °*śrāṣṭ* (l. 10), om. one of them and all between them. But the missing text supplied by cop. in marg. || 10 M *śamīṣṭatī* || N *śjāṣṭī* || 15 Pr *pareṅgūṣṭjāṣṭī* || 16 N  $\Psi$  P L<sup>1</sup> Pr M Bh *śamīṣṭatī*, but in Bh corr. by cop. to our reading. AL<sup>2</sup> with us ||  $\Psi$  P L<sup>1</sup> Pr M *śhāṣṭīna* || 17 A °*śāḷarīkūṣṭī* *ca*, corr. by 2nd hand to °*śāḷī*, for °*śakṛā* || A *śjāṣṭī* for *śyātī* || 18 Here bh sets in with *śmāṣṭjāṣṭī* *śhāṣṭī* || 19 Pr °*śharmma*, om. *śya* || Over *śathā* gloss in bh. *śrāṣṭ* || 20 A *śmāṣṭī* || bh N °*śagaram* *prā°* || M *śathataḡ* || Over *śathayataḡ* gloss

From 7, 18, bh N, A,  $\Psi$  P Pr M



in bh *satah* || 23 A  $\Psi$ PL<sup>1</sup>M *śavidyānām* || 24 In bh gloss on *avaman-*  
*yeta aragayati* [read *araganayati*] || 25 A *asty evāparām* ||  $\Psi$ PL<sup>1</sup>PrM  
*asmi* for *api*, but in  $\Psi$  this reading has been corrected by cop. from *api* ||  
26  $\Psi$ P *āpīptakālam*,  $\Psi$  with gloss on *ā. atīśayena* || M *brāvan* || 27 M  
om. *na* || bhN *īpīyati* || 28  $\Psi$ PPrL<sup>1</sup>Mp have this and the following  
line after stanza 25. The copyist of bh first wrote *api ca*, which he replaced  
by *tathā ca*. It therefore would seem, that the archetype of these MSS.  
had *tathā ca* and stanza 24 in the margin || APr *abhuktam*, *bhu* being corr  
by 2nd hand in A from an akṣara which contained a *ya* || Over *śaśa* gloss  
in bh: *ekānte* || 30 A om. *api ca* || 31 Over *nāgarikah* bh gloss. *caturah* ||  
33 In bh gloss on *bhāvyaṃ sthātavyaṃ* ||

## Page 8.

1 In bh gloss on *durvinitāḥ dustacantrāḥ* || 3 A om *kīṇ ca* || 7 Over  
*prāyena* gloss in bh *hryukto 'yam arthaḥ* || 9 M *śasūni* || 11 In bh gloss  
on *cūramṭi. bhūmjamṭi* || 14 M *īrāṅā* || bhN *grāharākyū* || 15 bh  $\Psi$ PL<sup>1</sup>L<sup>2</sup>M  
*tadnārenakva*; bh *na dīrēṇa* (a wrong emendation), Pr *tadnārenēva*; A  
with us || N *vidiāṃ(ka)* || sic! || *abdhūdvārenāḥ* || 16 Over *go* gloss in bh  
*rajā* || 17 In bh gloss on *ūsarād: ksetrāt* || 20 In bh gloss on *dīsti*  
*dīsam karoti* || 24 M *granā* for *'grāgo* || In bh gloss on *pure nagare* ||  
25 A *prabhu dīrāśrīto* || 26 N ins. our stanzas 39 and 40 before our  
stanza 37 || Pr *jīvati* ||  $\Psi$ PL<sup>1</sup> *prabhravan* || 28 In A this pāda has been  
supplied by 2nd hand || 32 P *amṭahpuravaraiḥ*, N *amṭahpuravaraiḥ* || In  
bh gloss on *amṭahpuravaraiḥ: rājūbbhiḥ* ||

## Page 9.

2 P *na krechrēpy apy* || 3 bhNA  $\Psi$ PL<sup>1</sup>PrM *drīsan°*; Bh *drīśadvēṣaparo*,  
corr. from *doisediē*, Hamb. MSS. *drīśadvēṣaparo* || bhNA  $\Psi$ PrM *drīśapare*.  
In  $\Psi$  there is a hook over *re*, which probably is a deleted *i*-stroke; PL<sup>1</sup> with us ||  
 $\Psi$ PL<sup>1</sup>Pr *niṭyaṃ sīstānām*, hence M *niṭyaṃ śīstānām* ||  $\Psi$  *īallabhu* add in left  
margin by cop, but the greater part of *na* has disappeared with part of the  
margin || 5 M om the two akṣaras *na ku* || 8 M om *sva°* || 9 M *lopa-*  
*māy* || 10 A *dānā* || bhN  $\Psi$  *yathākūāḥ*, but in  $\Psi$  corr. by cop. to our read-  
ing; APL<sup>1</sup>M with us || 15 Pr om *api ca* || bh gloss on *vipattim kṣaṭam*  
(or *kṣaṭa*) || 20 M *pragunnas* for *sa gunas* || 21 P *na brūyād*, *na brū* corr.  
from some other reading || 22 M *īa* for *eva* || P *satū* || 23 M om  
*uktam ca* || 24 P *bhāginah* || M om *bhōginah* || M *niṭyāḥ* for *kūrāḥ* ||  
25 NA *sarandīrā*, Pr *sarandīrā* || A *mantrasādhyās ca* || 26 bhNA  $\Psi$ PL<sup>1</sup>Pr  
*nicānīgalākrogyah* (NPr om *h*, in  $\Psi$  *h* inserted subsequently by cop. before

śra°), in A corr to °jalāśayāḥ by smearing the r with gamboge; M nīcānīcājalāśrayāḥ, Bh nīcānīcājanāśrayāḥ || 28 M śastīapāṇinām || 31 A om yo ||

## Page 10.

1 Over saruṇ gloss in bh *pusi* (read *punisi*) || Pr *natih°*, bhN *nuti°* for *nati°* || bhN *rdviśadvesah*, PrBh *tadvīśidvesah*, Ψ *tadvīśadvesah*, PL<sup>1</sup> *tadvīśat-dvesah*, A with us || 2 bhNAΨPL<sup>1</sup>PrMBh *dūnam* for *dūna* || 3 N om. *vā jñānādhikam* || 4 M *cāpi* || 7 Pr *tasya* for *totra* || 10 M *ta* for *na* || Over *bhrā* of *bhrījote* gloss. of bh *dy* || ΨPL<sup>1</sup>Pr *jyotsnā*, M *protsnā* || 12 M *samśu* for *santu* || M *yathābhīpretamanuḥgostīyatām* || In bh gloss on *anusthī-yatām*. *krīyatām* || 13 Pr *rājñā* || 14 M *bhogyaṇa°* || 15 M *pun-galābhīmuḥkham* || 16 A *sthāyacchatām* || M om. *apa°* *re°* || A *vātalata* || 18 M *niddiṣṭe* || 19 Between *nakha°* and *°kalīśā* an akṣara has been deleted with black gamboge in A || bh *sana°*, corr. from *sana°*, N *sane°* for *mana°* || bh *ayr*, with gloss by glossator *komutāmamtrane*; in N it is not clear whether we should read *ap* or *ay* || 21 In bh gloss over *devapada-nām*: *bharatām* || 23 M *nekhasanakena* || 27 M *ap* for *apy* || 30 In bh gloss on *prabharāmiti*: *aḥam sama(rthū itī)aktiā*, the bracketed akṣaras worn off || Over *badhyate* gloss in bh *kena* || 32 M *dhanayogo*, N *dhanaroge* ||

## Page 11

1 In bh gloss on *asamarāḥ samīyamānaḥ*: *lakṣaḥ* (read *rakṣaḥ*?) *militaḥ* || 2 AΨPL<sup>1</sup>PiM *cānu°*, Bh *cāna°*, bhN *vānu°* || A *eva patim* || Pi om. *tim tyaga* || 3 In bh gloss on *°saṃgrahano°* *julavun* || 4 M *gati man prātibadhyate* || In bh gloss on *trapura tāmrē* || 5 In bh gloss on *vīranti vālati* || A *vibhāsate* || 6 M *jyotir* || In bh gloss on *vācāṇyuta nīṣṭā* || bh ins *jadh* after *ayam*, but deletes it again; N *ayam bhaktōyam ayam jadh* || 8 A *āpūyate*, but over *yya* there are two spots of black gamboge. Perhaps the original reading of A was *āpūryate*, i e *āpūryate* || 9 A *yati* for *yad ap* || In bh gloss on *vāny*: *bhavān* || In bh gloss on *drīyase* *tvam* || 11 ΨPL<sup>1</sup>PrM *°matir* for *°gatur* || 13 Pr *tatōḍyamā°* || 14 bhNAΨPL<sup>1</sup>PiM *lohīṭākhyasya*, Bh with us || 15 ΨPL<sup>1</sup>Pi *cātra*, M *cātramtra* for *latra* || A *°vikṛayah*, corr. from *°vikṛyah* || 17 Pr *°nam* for *°nah* || 19 Gloss. of bh supplies *vīṇā* in marg || 21 N *mrgālo* || 22 In bh a gloss on *kaṇḍeyam*, which I am not able to make out with certainty (*paṭṭapūṭam*?) || Pr *upatān* || bh *golosamah*, corr. by gloss. to *°marah*, and thus to *°mataḥ* || 23 Pr *śaśāṅka*, all our other MSS., incl. AL<sup>1</sup>Bh and the MSS. Hh of the *textus simplicior*, read *śaśāṅkam v°*, in bh this is corrected by a later hand to our reading. The MS. I of the *textus simplicior* has our reading, which must be a correction, as h agrees with H || 24 A *gopibhago* [this *go* being corrected

from to]roconā [t added by 2nd hand'] ॥ 25 M *prākāśya* ॥ Pr *le* for *kūṃ* ॥ 26 N *mūṣikā* ॥ A *nihantavyāpakārenī* ॥ 31 In bh gloss on *tān paṇḍitān* ॥ M *sū ru*<sup>2</sup>, corrected with other ink to *saṃru*<sup>2</sup>; A *saṃruṇadlhi*, corr. from *saṃmanadlhi* (?) ॥ A *°lekhā*<sup>2</sup> for *°sobhā*<sup>2</sup> ॥

## Page 12.

1 M *piṅgola* ॥ 3 A transp. *svā*<sup>2</sup> *piā*<sup>2</sup> ॥ 4 bh *pracchādanm*, N *prachūdann*, ΨPL<sup>1</sup> *pracehālayann* ॥ A transp.: *na kimpit* ॥ Pr *yady onā-khyeyam tūl ādīśatu* ॥ 6 Over *dāreṣu* gloss in bh: *ślokaḥ* ॥ A *puruṣeṣu* ॥ 8 After *bhavanti*, A ins.: *pāṭhāntaram*, without giving another reading ॥ 9 Pr *sarve*, corr. from *sarveṣu* ॥ M om. *na* ॥ 12 M *srīye* for *bhṛtye* ॥ 13 A *dukkham* ॥ Over *sukhī* gloss in bh: *pumān* ॥ 15 M *piṅgala* ॥ 16 Pr *apūriyasatiṃ* ॥ 17 M *a* for *asya* ॥ M *saivena* ॥ 19 Pr *tatrā* for *tathā* ॥ 20 M *iāgnī* ॥ PrM *bhidyata* ॥ 21 Pr *tan* for *tan* ॥ M *śrūmitaḥ* ॥ PL<sup>1</sup> *lulakīamāgatavanam* ॥ bh *va*, corrected by a later hand into *eva* ॥ 24 Ψ P(not L<sup>1</sup>) *°prākū-āḥ*, M *°prakarāḥ* ॥ M *śabdāmāsaṃtrāny* ॥ M *bhayaṃkā-ranāḥ* ॥ 25 Pr *meṣa*<sup>2</sup> ॥ 29 Over *dāśitabhoḥ* gloss in bh: *sati* ॥ 30 M *erokutaḥ* ॥ 31 bhNPM(not L<sup>1</sup>) *na* for *ca* after *rane* ॥ bhN *bhīrutam* ॥ 32 bhN *tan bhūrasatīlakabhūtaṃ* ॥ M transp.: *jananī janayuti*, with an unfinished *su* between these two words ॥

## Page 13.

1 M *śanti*<sup>2</sup> for *śakti*<sup>2</sup> ॥ 2 Pr *mūnahīyasya* ॥ bh *matih* for *gutih* ॥ 3 M *era* for *eram* ॥ Over *svūminā* gloss in bh: *trayā* ॥ M *dhaivavīṣṭamḥ* ॥ 4 Over *medasā* gloss in bh: *māṃsena* ॥ 5 Fourth pāda in M: *yāvac ca karma dāvarunā* ॥ 6 M *eruvit* ॥ bhN ins. *atha* before *katham* ॥ 11 M om. *śha ca* ॥ 12 Pr *vinīṣṭo* ॥ M *°rākūbhām* ॥ 14 M *parasūta* with *piā* added by 2nd hand between *ra* and *sū* over the line ॥ 15 Gloss in bh on *atha*: *atharā* ॥ M *srīyate* ॥ 16 M *karolīti* ॥ Pr *tasya*<sup>2</sup> *°sāratām*; bhNΨPL<sup>1</sup>M *tasyaḥ* *°sāratām*. Gloss. in bh adds *avagraha* over the line before *°sāratām*, without deleting the visarga. A *tasyaśāratām*, Bh *tasyaḥ* *°sāratām*. Śār 15, 4: *tasyaś sūrasāratām*; but in Śār this word is followed not by *jñātvā*, but by *jñātum* ॥ 17 Pr *koṭukād* ॥ 18 N *raṣād* for *haṣād* ॥ 19 M *bho-janam āpita* ॥ *van nūnam* ॥ 21 N *paruṣacarmāveṣeṣam guṇīhitam* ॥ 22 M *iva* for *api*; Pr *katham na* ॥

## Page 14.

1 M *śrutvāiva* ॥ Pr *medasā* ॥ bh *nīdhāḥ*, corr. to our reading, apparently by copyist ॥ 2 bhN *riñātum* ॥ 5 After *kāryaḥ*, ΨPL<sup>1</sup>PrM ins. ॥ flourish ॥ *kathā* 2 ॥ A later hand ins *kathā* 2 in bh ॥ 6 In bh gloss on *parigraho*: *strī* (1) ॥ N *dhaivāradhargūṣṭumbham* ॥ 7 bh *doṣāḥ*, M *voṣā* ॥

8 P (not L<sup>1</sup>) om. *śāstram* || M om. *īdā* || 9 N *ayogyā yogyā* co || 10 bhN *ecātra* for *ulātra* ||  $\Psi$ PL<sup>1</sup> *etsararūpa*, in  $\Psi$ L<sup>1</sup> *ta* suppl. by cop. over the line after *e*, this *ta* being very small and rather illegible in  $\Psi$  || 12 M *urtyam* for *kṛyākṛtyam* || 13 M *surtyasya* || 14 In  $\Psi$  gloss on *aharya-* *iśhe* by cop. *'gnou* ||  $\Psi$ PL<sup>1</sup>PrM *ca* for *'pi* || P<sub>1</sub> *duṣṣṛme* || 15 M *urtyah* || bh *esa*, corr. by gloss to *era* || 16 bhNA $\Psi$ PL<sup>1</sup>PrM *sasivau*; Bh altered *manyate na samam dhāṛṣa* || 17  $\Psi$ PL<sup>1</sup> *yadd* for *yady* || bhN om. *tad* before *gaccha* || M *bhadra* (corr. to *bhava*) *padḍova tala gaccha* || 18 P<sub>1</sub> *madarako* || M *'sāra* for *'sārī* || 22 M om. *lavimāntāh* || 23 M om. *bharanti* || 24 M *yathōrad* for *yārāḥ* || 25 In bh gloss on *vṛāpādapitum*: *hupitum* ||

## Page 15.

2 M *smāpadam*, corr. to *smapadam* || 5  $\Psi$ PL<sup>1</sup>PrM *ricipṭayan* || M *āyātam* || 6 N *yathā suvām* for *yathūpūvam* || 7 bhN *salyon* for *sultram* || 8 M *agri* for *api* || M *liryāmī* for *kiṃ sāmī* || N *virūpyate* || 9 M *nūna-* *jīṇ* || 10 M *vināsanāḥ* for *vināśah* || 11 N om. *balha ca* and stanza 92 || 13 Pr *sarādevamayaś cāṣya* || 14 NPr *dero* || 17 P<sub>1</sub> *mārdikham* for *mārdam* || 18 bhN $\Psi$ L<sup>1</sup>PrM *saṃvṛtān*, P *saṃvṛtān*, A *saṃvṛtān*, Bh with us; see above, p. 33 || 19 M *prahatsv* for *muhatsv* || After stanza 94, N ins this one *gaṇḍasthaleṣu madarāṣṭrabhadraṅgamuttubhramutbhramarapā-* *dataiśatōpi* || *kopam na gachati nīlāntabāḥlōpi nūgātūḷge* (!) *balha na ca laṭṭa* *pari kopam eti* || 21 M *āyāmī* || M *prstā* for *hrstā* || 22 M *manasu stutim* || N *upagataḥ* || 23 M *pady* for *chy* || In bh gloss on *duṣṭarīṣabho*: *he* || 24 M *nīlāko* || bh *na sulasi* for *natulī* || 25  $\Psi$ PL<sup>1</sup>Pr *tac ca śrutev sam* || 26 PBh *'bruvīt*, corrected by the copyist of P to *'bruvīt* || M *sāmarsam* || 27 M *jānāsyati* || M *māṃdatam valāsyāse* || 28 N *piṅgalakāṇḍikāto* || M *tonvā* for *tac chretrā* || 29 M ins. *amak* between *viṣādam* and *ayamat* || M *bhadra vān* for *bhadra bhavan*, corr. to *bharā* by smearing *dra* with gamboge || M *sādhvasanāḅguro* || 30 M *yut* for *tad* || 31 M *sakāśāt dṛṣṭacyat* || M *bho vyatyam asikūtam* || M *nīlī* *śā* || 32 N *grataḥ* for *yataḥ*; the copyist of bh first began writing *ga*, but corrected it to *ya* before this akṣara was finished ||

## Page 16.

1 M *bhūmah* || 2 M *entātaḥ* or *ettātaḥ* || PrM om. *kvacit*; in P<sub>1</sub> a later hand adds *jātu* in margin to be inserted before *kvacit* || 3 bhN *kalas* for *tat* || M *ta* for *tatra* || 5 M *bharān* for *bhagavato* || M *da smāha* || 6 bh *śiṣyā*, N *śiṣpā* for *śaṣpā*; Pr *kappāgrāhi bhū* ||  $\Psi$ PL<sup>1</sup>Pr ins. *lat*, M *te* between *'smi* and *kiṃ*, M om. the punctuation || M *ma* for *nama* || 7 In bh gloss over *sabhayam* *yathā*, then an akṣara which I cannot make out || M *devatāprasādam* || 8 Pr *śiṣabhojanā* || M *namdanyto* || In bh gloss on

*bhramanti satīcāh* || 9 M *camūrikāvāhanasya* || 11 M *acādamanapāna°* for *khā°* || In bh gloss on *khādana°*: *bhōjana*, and *jo* by the same gloss. over *khā* || 12 ΨPL<sup>1</sup>PrM °*dakṣanā* || 13 In bh gloss on *sumate*: *he* || 14 ΨPL<sup>1</sup>PrM °*dakṣanā* || M *yapathapuriassaraṇ* || 15 M *roedum* for *cēdam* || 16 bhN *aṃtaḥsarav* || 18 N *tathā ca* || M *sānnipāteke* || 20 *prasā-*  
*dasamukho* is a misprint for *prasādasamukho*; Pr *prasammukho* || Pr *aa*, M *nā*,  
corr. to *nā* for *nah* || 21 N om. *yataḥ* || 22 ΨPL<sup>1</sup>Pr *śaśire* || 25  
M *so* for *'sau* || 27 Pr *rājadhuraṃ* || 29 M *vilhāiāh* || Pr *armena* || In  
bh gloss on *vibhāiāh*: *vitta* || 30 P *nṛpajāt* || 31 N *yathaucita* || 32  
M *padauśaṃ* || 33 P *saṃjīva āha* ||

## Page 17.

2 N transp. *tutra* after *nāma* || 3 M *sakalapṛna'āyakaḥ* || 4 M *catur-*  
*vatā* for *ca kurvatā* || 7 Pr *dvīṣyatām* || 8 ΨPL<sup>1</sup>PrM *pāṇthūeno* || 9 Pr  
*mahate* || 12 N *tatpuravāsino* || 14 In bh gloss on *sāntakpuro*. *sabhāryaḥ* ||  
Ψ *ānīyābhyarcitaḥ*, but corr. with a very small zigzag line to our reading.  
Hence PL<sup>1</sup>, misunderstanding Ψ's correction: *ānīyābhyarcitaḥ* || 15 M  
*grhya°* || Pr *gaṇi'abha°* || 17 In bh gloss on *ardha°* *galotho*, and on  
*nāhsārituk*: *kādhya* || Pr om. *so 'pi* || N *akalūṣitāṃtakḥkaraṇo* || 19 bhN  
*acimlayat*, om. *ca*; but the copyist of bh adds *ca*, correcting *t* to *c* before he  
has finished the *akṣara* || 22 N *upakaritum* || M *nilajaḥ* || 23 M  
*caranokah* for *canakah* || M *bhūṃktum* ||

## Page 18

1 Pr *kathācit* || 2 M *dhustatram* || 4 In bh an *akṣara* has been  
deleted by the copyist after *bho* and replaced by 2; bhN *bho* once || 5 Pr  
*tilena* for *dantilena* || bh °*jāgarena*, N °*jāgarena* || 6 bhN *mārjanakarma-*  
*stasyāpi*, ΨPPrMp *mārjanakarma kurvato 'pi*, L<sup>1</sup> *mañjjanakarma kurvato 'pi* for  
°*ratasyāpi*. Our text gives the reading of ABh and Hamb. MSS, to which  
bh's reading evidently goes back || 8 bh *apratihatamotis*, but *ma* corr. by  
cop to our reading || 11 bhNAΨPL<sup>1</sup>PrMpBh *yad eia* for *yad dvā* ||  
12 bh *vā*, corr. by cop to *ca* || 14 M *yadī vāpāyaṃ* || Second *pāda*  
in Pr: *nṛpāṃ hrdayasaṃsthitam* || 15 M *sagūḍham* || 16 bhN om  
*isaye* || 17 Pr *jalpati* || 19 After *tathā ca*, N inserts this stanza.  
*dūrodūracaritrācitravibhavaṃ dhīyāṃti cānyaṃ dhīyā | kenēchaṃ mārthatotha-*  
*vadva premāsti vāmaḥhrudāṃ | I |* || 21 bhNPr *vāmalocanā* || 22 M om  
*ksano nāsti* || Pr *prārthayatā* || 23 M *upajñāyate* ||

## Page 19.

4 M *prasādapadmuro* || 6 Pr *deva* for *era* || 13 bhBhK *dyūtakāre*  
*ca* for *dyūtakāreṣu*. The MSS. I h of the *textus simplicior* with us; H *dyū-*

bhN, ΨPPrM

takāresu || Pr om. *satyam* || 15 In bh gloss on *madyape nare*, and on *tattvacintā: jñānam* || 17 P: om. *vā* after *anyasya* || 19 M *i* for *iti* || 20 In bh gloss on *viṣṭumbhitam āgataṃ* (?) || 21 Ψ L<sup>1</sup> (not P) *goraṃbhako* || 22 M *rājaprabhādadurhlalito* || bh *daṃṭalikaḥ* || PL<sup>1</sup> (not Ψ) *śayam nigra hakaṃtā ca* ||

## Page 20

1 Ψ PL<sup>1</sup> P<sub>1</sub> M *iti tataḥ śrutvā* || 2 Ψ (not L<sup>1</sup>) *goraṃbhakasya*, N *gora- kasya* || 5 Pr *sa hi sarvatra pūjyate* || 7 Pr *garābhūtīm* || In bh gloss on *parābhūtiṃ parābhavaṃ* || 8 M *vilasya* for *ilapya* || Pr *ilakṣyamanāḥ*, PL<sup>1</sup> *vilakṣamāṇāḥ*, both omitting *sodregaḥ* || Pr *ganuram* for *gorabham* || 11 M *vrsto* for *drsto* || 12 bh N om. *gatīśvāca*, om. *tam* || 19 M *sa mājāna* || 20 M *viḥṭitābhakṣanam* || 21 bh *atra śrutam* for *aprasutam* || 22 bh *yadasi*, corr. by cop (?) to *vadasi*; N *nadasi* || bh N *kitiā* for *matrā* || In bh gloss on *vyāpādayāmi hanmi* || 24 M *dyūṭāḥṭayā* ||

## Page 21.

1 M *esi* for *velmi* || 2 M *ma* for *mama*, p om. *mama* || 3 Ψ PL<sup>1</sup> P<sub>1</sub> p *rājñā cimitam*, M *rājñār vititam* for *ījā* || M *kā* for *kāma* *kurvatū cirtvatiḥa* || 4 bh N *yathāyam mamāyam* || 6 bh *'saṃmānena*, N *'saṃmanena*, Pr only *saṃmān*, with *viāma* under the two n || 7 M *ta* for *na* || M *ījānītyāni* || 9 Pr *nijābharaṇāni* || 10 M *svādhrāre nāgajayām āsa* || 11 M *no yuja- yati* || After *iti*, Ψ PL<sup>1</sup> Pr Mp ins *trīyā kathēti* || 14 Pr *deva* || 15 M *'lāṃkṛtadakṣina'* || bh N Pr *daḥṣaṇa'* || 16 Ψ PL<sup>1</sup> Pr Mp Bh *api* for *apī*, in Ψ *pi* after *api* deleted with gamboge || 17 Ψ PL<sup>1</sup> M (not P<sub>1</sub> p) *viśatīti*, in Ψ rather invisibly corr. to our reading || 18 In bh and Ψ over *vajasya* gloss *he* || M *meduṣa'* for *madbhūṣa'* || 19 Pr *'īhūṇino ajasram* || In bh gloss on *ajasram. nirāṇṭaram* || 20 bh *'īautiā'* for *'īautiā'*, corr. by a later hand to our reading || 21 Over *ājñāpuyati* gloss in bh. *bhuvān* || 23 Pr *śairam pravāṣam* || 25 N *'pūgathhena* || Over *stokair* in bh gloss *svaḥpariḥ* || 26 Pr *riḥogya* || 27 bh N *kevala* || bh N *mantrayeti*, which a later hand in bh corrects to *manṭrayetām* || 28 M *śeṣasavopī* || bh N *vrgujano*, M *mrgaparijānā* || Ψ PL<sup>1</sup> Mp *dūrēlṛtas* ||

## Page 22.

1 In Ψ, *°bādhitā* has been corr. by a later hand to *°hādhitā*, PL<sup>1</sup> p *kṣudhāryādhitā* || 2 P<sub>1</sub> M om. *yataḥ* || 3 M *uttha connatam* || 5 N *yataḥ* for *tathā ca* || bh N *saṃgrāmasamyuktāḥ* || 7 Ψ PL<sup>1</sup> Pr Mp *anyac ca* || N *kurramti*, in spite of *yo* || 8 Pr *artsitā* || 9 Pr *māsūlībhīr* || 10 N *bhūpā* || In bh gloss on *cikitsakāḥ: vaidyā*, with a small *visarga* added over the line || 11 bh *sūdrānām*, N *sūdrānām* for *mūdhānām* || Pr *paṃḍitāḥ* ||

bh N, Ψ P Pr M

12 bh *pramāthuditān*, *thi* del. by cop. || M *gahamedhinām* || 13 bh NA Ψ PL<sup>1</sup> Pr Mp *gaṇḍā*, Bh with us || Ψ PL<sup>1</sup> *śalpinah*, M *śalpiṭa* || 14 M *prīkṣate* || 17 N *aprasādhanaṭā* || 18 Pr *saṁ paryānaḥ* || 22 In bh gloss on *ambikāśutah*: *dhrtarāstra* || 24 M ins. *v* between *ca* and *gacchataḥ* || M *umārggarājyātā* || M *mahōmātrāḥ*, bh NA *mahāmātyaḥ*, Bh *mahūmātya*, MS. H of Simpl. *mahāmātyā*, MSS. of Simpl. *th* and the Ψ-class with us || In bh gloss on *umīpagōḥ* (instead of on *mahā*). *ādhoranāḥ* || After our stanza 121, N ins.: *atturī rūṇakati śāṇbhavoh ganapater ākhu kṣudhōrttak phanik tam cai kraucarepok śa eva girisūtāsi phōpi nūyānanaṁ iccham* [misread for *ittam*] *gatra parigrahasya ghaṭanā* || *saṁbhōr api syāt grhe tatrānyasya katham na bhūvi jīgato yasmat svarāpo hi tat* || 25 bh *śaṣyabhōjī* || In bh gloss on *kaṣṭtāḥ dhrtāḥ* || 26 Pr *śāmin* ||

## Page 23

2 N *pradeśe* for *deśe* || In bh gloss on *parivrajako* *saṁnyāsī* || 3 In bh gloss on *sūkṣma*, *onm* || 4 Pr *mahatū* || 5 In bh gloss on *na* . . . *vīśvasati*: *na vīśvasam karoti* || In bh a mark over *kukṣāntarūḥ*, but in the margin only *auḥ* 1, without a gloss || 6 M *atha*, om. *id* || M *vedom* || 9 M *ritāpa* for *paravittāpa* || Ψ Pr M *tra mātrām*, PL<sup>1</sup> *tra mātram* for *rtkāmātrām* || 10 Pr *vyacintayati* || *katham* || 16 Ψ *nāśvataḥ*, *sta* being added over the line by cop. over *śa*: hence PL<sup>1</sup> *nāśvataḥ*, M *nāśvasa*, P<sub>1</sub> p *nāśvataḥ*, this reading being corrected in p by another hand to our reading || 17 N *kaṣṭtām* for *om* || 18 Pr *bravānaḥ* || 22 Pr om. *devaśarmā* ||

## Page 24.

2 Pr om. this line || 3 *prathame* also A and Hamb. MSS. and h. Cp. l 1; Bh *ōḍye* for *prathame* || P<sub>1</sub> *matīṇ* || 4 Ψ P Pr M Bh *ksīyamānāsu*, *nā* being corr. in Ψ by cop. from *ne*; L<sup>1</sup> *ksīyamānānesu* || 6 Ψ *saṁjāte*, corr. by cop. to our spelling || 7 Pr *kāya* || N *vetts* for *citte* || 10 Pr *ūṭ* (new line)-*dīkṣita moṁtreno* || 11 M *nuṣpam* || 12 Over *lingasya* gloss in bh: *hara* || 15 M *de*, om. *vaśarmā māha* || 17 N om. *yataḥ* || 18 M *saṁgōraṇṭ* for *songāt* || 19 M *kulhano yāt* || M *khaganlopāsanaṭ* || 21 bh and MS. h of Simpl. *strī*, corr. in both these MSS. by gloss to *hrīr*, which is also the reading of Ap MSS H I of Simpl. *strī* || M *prasādāt* for *pramādāt* || 24 bh N *te nōma* for *tenu me* ||

## Page 25

2 bh N Ψ om. all between *anayat* and *tathāpi*, l 3. But in Ψ the missing words are supplied in margin by cop (*śōṇi hastapād . . . mardānena patrī . . . nayanādikay . . . paricayaṣayā tam . . . poritoṣam anay . . .*, the dots indicating akṣaras which are lost in the MS. with part of the margin). All the other

bh N, Ψ P Pr M

MSS. of the  $\Psi$ -class including  $L^1$  are complete ||  $M$  *paritakāyanādikaya* ||  
**9** Pr °śyaṣṇa° for °śya° ||  $M$  *kaścidagrāmātramūtham* || **10**  $M$  "trascanā  
 for °tāpohana° || **12**  $M$  om *athurāṇi tasya gacchato* || **13**  $M$  a [new line]-  
*tāya* || **14**  $\Psi PL^1 PrM$  *devāra°* || **15** *yāgeśvaraś ca* with us  $\Psi PL^1$  and h,  
 Bh and Hamb. MSS. *yāgeśvaraś ca*; bhNA *yāgeśvarasya*, corrected by  
 the copyist of bh himself to our reading, PrMp *yogeshvaraś ca* || **16**  $M$   
*sathanvadhānena* || **18**  $M$  om. °gunā° || **19**  $L^1$  *tāvat bahudayūtha°*; P  
*tāvat bahudayūtha°* || bh *hūdayugala°*, N *hūdayugala°*, Pr *hūdayugalam*,  $\Psi PL^1 Mp$   
*hūdayugalam*; ABh with us || **20**  $M$  *nāpi* for *bhūyo 'pi* ||  $M$  *samupatya* ||  
**21** bh *praharator*, r being added, as it seems, by a later hand N with the  
 other MSS. ||  $M$  °pratibahacintuh || **22**  $\Psi$  *gomāyus taylor*, s being cor. by  
 somebody, who took *ta* for *ū*, to bh (reading *gomāyu bhuyor*), P  $L^1$  *gomāyusūyor* ||  
 P *vicimtayāt* ||

## Page 26

**1**  $M$  *jumbuko* ||  $M$  *samghatti* || **2** N *āśyatīti* || **5** bhN $\Psi PL^1 P$  *p*  
*sovyamāno*,  $M$  *sovyamāno*, ABh with us || In bh gloss over *uddisya- smritā* ||  
**6** Pr om. *āgacchati tūrad* || **8** P *mātram* || **10** Pr *namucchāya* ||  $\Psi PL^1 P$   
*pūtkartum* || **12**  $\Psi PL^1 PrMp$  *crāmudham* for *crām bahudham* || In  $\Psi$ ,  
*vayam* has been cor. by a later hand to *aham* || MSS *vāsādhahhutindti* (bh  
*vāsādhā°*); cor. of  $\Psi$  adds in marg *musitah* || **13**  $M$  *śanāh* only once || **14**  
 $\Psi$  *likam*; cop. adds *ko* in marg,  $PL^1 PrM$  *kolikam* || Over °krte in bh gloss  
*nimitta* || **15**  $M$  *pravilīlam* for *praci°* || **16**  $M$  *sūyedhr* for *sūryodhā* || N  
*tavāmchatikam*;  $M$  *tardtika* || **18** Cop. of  $\Psi$  *gyo*, a later hand adding *apranū*  
 in marg., bhN *apranājyo*, Pr *sapranājyo* || bhN *sūryodhā* ||

## Page 27.

**4** N $\Psi PL^1 PrMp$  *koliko*; bh with us || **5** bh *saskitya* || **8**  $M$  om  
*nā devada* || **10** bh *duhsamcarāsu*, N *duhsamcārāsu*, but corr. by cop. to  
 bh's reading || **11** In bh *patyur* corr. by a later hand to *pubhpur* || After  
 stanza 133 P (not  $L^1$ ) ins. *tathā ca* || **12** N *paryamkēpy āstaraṇam*,  $\Psi PL^1$   
*paryamke svāstaraṇam*,  $M$  *paryamke sthāstaraṇam*, Pr *paryamke vāstaraṇam*, p  
*paryamkasyāsta°*; bh with us, but °v ā° (which may easily with N be misread  
 as °py ā°), corr by a later hand to °v ī° || N *manoharāṇṣṭ sayyāṇ* || **13** bh  
*cauryaratatābādhāh*, corr by cop. to *cauryaratatābādhāh*; N *cauryaratatābādhā* ||  
**16** Pr *parapuṇ*, then one aksara smeared with gamboze, then *sampaktā* ||  
**17**  $\Psi PL^1 Pr$  *devasarmmaṇo*,  $M$  *devasarmmanū* || N *nvāca* for *āha* ||  $M$  *bho*  
*bho gavan* || **20** N *bhartū* for *tadbhartū* || **21**  $\Psi PL^1 P$  *p* *skhalan*, N *khalan*,  
 $M$  *svalan* || **22** Pr *grhītagrhitamadya°* || bh *vyāghutya*, corr. to *vyārvṛtya*, as it  
 seems by copyist; N *vyārvṛtya* || **23**  $\Psi PL^1 Pr$  *kolikas*,  $M$  *kālikas*, p *kaulikas* ||

bhN,  $\Psi PrM$



## Page 28.

9 bhN *pratīkṛtāvacanam* " 10 bhNAΨPL<sup>1</sup>Bh *tavāpavādam*, Pr *tavā-*  
*padam*, M *tavādam* for *tavāparādam* " 11 bhN *korisṣāmi* " 13 M  
*drdhahomukhane naliū* " 14 ΨPL<sup>1</sup>PrM *kolikapi* " 16 M *vā āha* | *aśya*  
*mamūvasthām* " 17 M *kōlaminam* for *kāminam* " Pr *asmin* for *atrasmin* " 18 PL<sup>1</sup>M *samāga iti* " 19 M *maṭra* " Pr om. *yatah* " 20 NPr *viśa-*  
*masūdu* " 21 Pr *tan* for *tan* " bhN *manyate* for *manye* " ΨPL<sup>1</sup>Pr  
*surpśam*, M *śaśītan*; in Ψ gloss by later hand: *ślāghitam* " 22 N om.  
*tathā ca* and stanza 139 " 24 M *tarunyaphulabhōya* "

## Page 29.

2 M *banūhaki* " 3 bhNΨPr *bharaty* for *bhajaty*, in Ψ corr twice to  
our reading, but *ja* twice deleted again. PL<sup>1</sup> with us " 4 Pr *i* for *tut* " 5  
bh *yatah*, but corr. to our reading by cop. " 6 PL<sup>1</sup> *prabodhak* " 7 Ψ  
*tvām* for *tvam* " 8 bhNΨPL<sup>1</sup>PrM *tathāiva tathā*°; ABh with us (only  
°*ṣṭi*°) MSS. HI of Simpl only *tathānusṭi*, h *tathānusṭi* " ΨPL<sup>1</sup>Pr *kolikah*,  
M *kālikah* " 9 M *trne* for *ksane* " M °*rata*° for °*yata*° " 10 M *ruṣa*° for  
*paruṣa*° " 11 M *puruṣam ca da nadas* " M *tas tvām* for *tat tvām* " M  
*śraṇabhedayān na*, om. *hincul ūce* | so °*pi bhū* " 13 N *vā* for *sā* " 17  
ΨPL<sup>1</sup>Mp °*caritam* " N om. all the text between *apaśyat* and *svagrham abhyetya* " 18  
ΨPL<sup>1</sup>PrM (not p) *koliku*° " 19 bh *svagrham āgatya*; but the *ā*-stroke  
has been deleted, and *ga* has been corrected first to *ra*, then to *ya* and over  
it *bhe* has been written All these corrections have been made by the copyist  
himself " 20 *ayi*, not *api*, before *śivan*, also the Hamb MSS. and h " 21  
M *van* for *śivan* " 22 M *nāyaṇ* for *nāyaṇ* " 23 M *anūyo* for *bhāyo* "

## Page 30.

1 M Bh *bandhakā* " N *sāpekṣam* " 2 M *dhig* only once " ΨPL<sup>1</sup>PrM  
(not p) ins. °*yaṇ* | (PrM omit |) after *lo* " Pr *pativratam* " 3 N ins. *earve*  
before *lokapūlōh* " 6 M om. *ahās ca*; p *dvā ca* for *ahās ca* " 14 N om. all  
between *vismayamanā* (sic!) and *idam āha* " 17 In bhBh gloss on *vānō*:  
*sukraḥ* " In bh gloss on *veda*: *jānāni* (sic!) " 23 M om. *puruṣam yatas tūh* "

## Page 31

2 N has exactly our text; but the copyist himself corrects his reading  
to *hidi hālāhalam eva kevalam* " 5 bh °*bhuvanam* " 6 N *kapataśatamayam* " 9  
N *diśos* " 10 Pr *vane*, N *pravacane* for *ca vacane* " N *māyaṇ* " 11  
In bh gloss on *kāhītuṇ* *kavībhik* " 12 PL<sup>1</sup> om. *guno*; M *guno* " 20  
After stanza 149, N ins. *samudravācitra calasabhāṭā saṃlukhyābhārekḥēva*  
*mukhūttarāgāḥ strīyāḥ kṛtāṭhā puruṣam nirvāṭhakam nīpūtātālaktakarāt tyā-*  
*jamli* | 6 | "

## Page 32.

3 N *ācāranīyaṃ* || 5 bhN *drāram śhilo*, Hamb. MSS. *drāradeśasthilo*, h *drāradeśasthēpi* || bhN °*kṛtyotsakulayā* || 7 Pr *ksaura*° for *paunā*° || 9 ΨPL<sup>1</sup>PrM *samagrā*° for *samastā*° (L<sup>1</sup> °*ksurbhāṇḍā*°) || M *krodhāviṣṭah sa* [a later hand adds *n*]s *taṣyāḥ* || 10 N *prahṛītarān* || ΨPL<sup>1</sup>Mp *athedagasmīn*, Pr om. *athāsmīn* || 11 bhNAΨPL<sup>1</sup>PrMpBh *pūt*° for *phūt*° || N *pāpīndrena* || 14 M om. *nāpitaṃ* || M om. *drdhapiakṛīar jāṇarīkṛtya* || 15 In Ψ gloss on *dharma*° . . *sabhām* (the dots indicating some akṣaras lost with part of the margin) || 17 N *śarādreṣu* || M *nodharam* || 19 M °*varmaśaṅkita*° || 22 bhN *lalāṭaḥ sve*° || bhN *bhūriṃ* || 23 bhΨL<sup>1</sup>Pi *kampyamānam*, P *kapyamānam*, N *kapyammānam*, MA with us. Bh *kampyamānas tv a*° || 24 ΨPL<sup>1</sup> *tasmā* for *tasmād*, in Ψ a nearly invisible *t* added over the line ||

## Page 33.

2 M *erśah* for *hṛśah* || 3 N *sāmaśa* || M *śaci* || 4 ΨPL<sup>1</sup>PiM °*caritro*, but in Ψ corr from our reading || 5 bhN *āroṣyatām* || 6 M *cadhyasthānam* || 7 M om. *dharmaṃdhikātān*, Pi *dharmaṃdhikātān* || N °*naśa* for °*naśa* || 9 In bh, *huda*° has been corr from *huda*° by the copyist || 12 bhNAΨPL<sup>1</sup>PiM om *erthānta*, reading only *trayam ap* || Our reading is that of the Hamb MSS and of Bh || The MS h of Simpl has a gap here || 13 M *vimucya eva vromu* || 14 M *aradhā*, bhΨPPiM transp.: *roga-bhūḥ ca*. NApBh with us. L<sup>1</sup> om. *ca*. MSS. H of Simpl. [h has a gap here]° *ca rogavān* || 15 bh (not N)AΨPL<sup>1</sup>PiMp om this line. In bh it has been supplied by corrector (reading *vyangatū*). Bh and Hamb MSS of Simpl. have this line (Hamb MS H reading *hy eśā*, I *hy etā* for *teyām*), Bh *aparādho* for °*dhe*. The MS. h of Simpl. has a large gap here || 16 AΨPM *naśikōchedah* || N *diśtrūmbā*° || 18 M *saṃyamaśhāpya* || M *kuṇḍalheṇa* || 19 After °*ādī*, ΨPi add *kathā* || 4, P adds *kathā* || flourish || 4, M *kathā* || 4, p *cathurthī kathā* || 4, Bh *caturthī kathā* || 20 ΨPM *buddhaspharāṇam* || 21 bhNAΨPPiMp om all the text between *vartate* and *damanaka*, l. 25. It has been supplied in our text from L<sup>2</sup>Mu<sup>2</sup>BhK, which, however, omit *paṅgalakāḥ*, l. 22 (but see Śār. A 39 to A 40) || 23 Bh *mahārājo* || 24 Bh *bhṛtyaḥ vāṣyaṃ* ||

## Page 34.

2 M *mahatva* for *mahac ca* || 4 Pr *śvid*, bhNAΨPM *śud* for *śud*; Bh a horizontal stroke marking a missing akṣara (for *śho*), and *śrud* for *śvid* || 6 Pr *guṇatīlomakam* || 7 Pr *ekataṃyābhāre* || M om. *abhāre* || 8 Pi *yugad vā* || 10 Pr *mrga*, om. *yā* || bhN *pātam* || N *it* for *ityādī* || M *tatra kā pajeṣu vartate*, om *magar vya*° *ko* || 11 M *vartate* || 12 Pi *asamikṣita saddoṣa*° || N °*śravanam* || 13 bhNΨPL<sup>1</sup>PrMp *bamdhavadha-*

bhN, ΨPPiM

chedarūḥir (L<sup>1</sup> ram°), A bapūḥmchedarūḥir; Bh and Sār. with us ॥ bhN  
 'lābhe for 'lobho ॥ 14 M vrati for bhavati ॥ 15 In Ψ gloss by cop. over  
 drava of 'vulraia': nūsa; hence M 'ināsa° for 'vulraia', Pr 'ināsaivraia'; bh  
 'idrava', but corr. by cop. to 'iḍvaca', which is the reading of N ॥ ΨPPrM  
 'rretar, L<sup>1</sup> 'rysti ॥ 16 Pr om piṇana ॥ 18 M at for aṇ ॥ M prati-  
 lokam ॥ 20 After varitate, Pi inserts evaṃ śeṣeṣv api gṛāṣṭu ॥ 21 Ψ  
 śaṣṭabhojī corr. by cop. to śaṣṭabhojī°, which is Pr's and P's reading; L<sup>1</sup>  
 saṣṭabhojīḥharmanasv eva; bh śaṣṭabhojī° ॥ 22 Pr e, om va prāyeṇa ॥ 24  
 bhN vaktavyaṇ for tat kathuṇ ॥ M 'bruvit ॥ 27 N rināśitaḥ ॥ 28 Pr  
 om. katham etat ॥

## Page 35

5 M ara for eva ॥ bh 'ni, vedanāpi, N 'nivedanāpi, tenīpakāru° being  
 corrected by the copyist from tenīpakāri°; ΨPPrM tenīpakārinīvedanendpi;  
 A tenīpakāraṇīvedutōpi; Bh with us ॥ M cūaparivāta ॥ 8 N apamānena ॥  
 9 Bh nīpatyāḥvāt ॥ 10 M nānānena ॥ 11 Pi evam, M evā for eva ॥  
 14 bhN 'sama ॥ 17 bh 'nirrtiḥ, Pr 'nirrtiḥ ॥ 18 ΨPBh prūṇasamsaye, M  
 prūṇasamsaye, L<sup>1</sup> with us ॥ bh dukkhaparibhāgo, N ΨPL<sup>1</sup>PrMp dukkhaparibhāgo  
 (L<sup>1</sup> 'bha° for 'bhā°, M 'gā for 'go), A dukkhaparibhāgo; ta and bha are very  
 similar in the old MSS.; Bh dukkhaparito ॥ 19 M roṣitā for viroṣitā ॥  
 21 ΨPMP 'calakena, Bh 'calakena; L<sup>1</sup> jivati thasulakena ॥ M ca for iā ॥  
 22 M roṣitā° for viroṣitā° ॥

## Page 36.

1 N asyāparādham karizyāsi ॥ 2 bhNBh yad for yady ॥ 4 Ψ tathā  
 for gathā, but ga written by cop. over ta ॥ 5 M sāmurtthyam ॥ 8 M tā  
 for satā ॥ In Ψ gloss on prīṭhākāṇ: avasaroṇaṇ ॥ Pr 'pātād for 'ghātād ॥  
 9 M paribhāvaṇ. In Ψ gloss on paribhāvitāṇ: jñāṇaṇ ॥ 10 Ψ dūṣitānā,  
 corr to dūṣitā ॥ 13 N kulayātā ॥ 17 ΨPL<sup>1</sup>Prp śrīgāla āha, M śrīgā  
 āha ॥ 19 N sarastīre kacho bakah ॥ 20 M 'bhakṣā° for 'bhakṣāṇa° ॥  
 bhNΨPL<sup>1</sup>PrM sarastīre; Bh sarastīrai; A with us ॥ 21 bhN bhakṣayana ॥  
 22 ΨPL<sup>1</sup>Prp om. ca ॥ M om. kulānakūḥ ॥ Pr sma for sa ॥ 23 ΨPL<sup>1</sup>M  
 mama for māma ॥

## Page 37.

2 NPr āsāḍulā ॥ 3 bhM abhyāhitam ॥ 4 ΨPL<sup>1</sup> vīḍhābhāve, corr.  
 in Ψ to rudhābhāve, which is the reading of Pr; M marnudhābhāve for mama  
 ir° ॥ bhNΨPL<sup>1</sup>PrM asyūchedo; Bh subhavytter āchedanaṇ bhāvīti vīmanūḥ ॥  
 5 bhN ityāhitam, ΨPM abhyāhitam, Pr atyāhitam, corr. from Ψ's reading, L<sup>1</sup>  
 amīhitam. ABh with us ॥ 6 ΨPPrMp matsyabamūhanānāṇ, L<sup>1</sup> matsya-  
 vaṇḍhanānāṇ, Bh matsyabamūhināṇ ॥ 7 In Ψ gloss on vyāhāreḥ: vacanaṇ ॥  
 M om. tatra śvak ॥ 8 M prakṣepyaṇ ॥ M vāgarasamīpyahradas ॥ bh(not N)  
 AΨPL<sup>1</sup>PrM(not Bh) om. go ॥ 9 Pr om. all between rtti and śokenā°,

1 10 || 10 M °*sur/lo* for °*sur/lo* || 12 M सुतः for *bhūtah* || 15 M *na* for *mama* || 16 Pr *agāhā* || ΨPPrMp *samhāmayitum*, L<sup>1</sup> *samhāmayitum* || 17 M *mā* for *māma* || 18 N om. *mām* || 21 M *vajiretam*, corr. by 2nd hand to *svakajē* || 22 bhN *dustamatiṃ*, ΨPL<sup>1</sup>Pi p *doṣtam*, in p corrected, by a later hand, to our reading || M *dustamatellinam arasasya cittena*, A *dustamatiṃ aptallinam eka vihasya*; Bh *nandamatir aptallinam arahasya* || ΨPL<sup>1</sup>PrMp transp. *evam* and *samarthitvān*; ABh with bhN || 23 bh *etam* for *evam*, corr. by cop. from *evam* || M *yā* for *mayā* || 24 M *pra*[new line]*jñāya* ||

## Page 38

1 M *pradeśa* || 2 ΨPPrMp *sametye* [p add *cam*] *varanāt bhū*, L<sup>1</sup> *sametyevaca bhū* || bhN om. 'pr || 4 M *mā* for *māma* || 6 M ins *etadīyapīṣitena* before *etadīyapīṣitavisesam* || Pr °*viśeṣanapīṣitam* for °*viśeṣam a* || 7 M *vinayati* for *viyati* || 12 N *svastho* || N *kutīrakend* || ΨPPrMp transp. *mahatī matsyā*; L<sup>1</sup> *kutīrakendho 'vadokergitā ma*, then blank for two aksaras, then *mahatī matsyābhi* || 15 M *hce*[2nd hand adds in marg.: *l'auv*] *cakṣanāḥ* || 16 Np add *ca* after *tathā*, Pi *ud yathā* for *tathā* || 23 M *avāṭhasā* || 24 PL<sup>1</sup> *utpalāpānuṣṣaya* ||

## Page 39.

3 N om. *na kṣipati* || 4 Pi om. *kṛte* || 6 bhNΨPL<sup>1</sup>Pi M *śaracchedam*; Bh *śaracchedam*; A *śaracchedam aṅn*, *arān* corr. by corr. to *arāptarān* || 9 bhN *tacchiracchinna* || 10 Pr *nāṭidūro* || 12 ΨP *samānātāḥ*, L<sup>1</sup> *sarāgatāḥ* || 14 N om. all between *bravāmi* and *śrjāḥ*, l. 16 || After *iti*, ΨPL<sup>1</sup>PrMp *kathā*, p *kathā* 15 ||, Bh *pamcāmā kathā* || 15 M om. *kathaya* || PL<sup>1</sup>Bh *vidham* || 16 ΨBh *gacchal*, PL<sup>1</sup> *gacchan* for *gacchatu* || 17 ΨM *pratimadino* || 18 M *pradakṣipatu* || 20 ΨPL<sup>1</sup> *hasyaci*, in Ψ a very dim *t* added over the line || 21 PL<sup>1</sup> °*sūṭam mukhā* || 23 bhNΨPL<sup>1</sup>Pi Hamb. MSS. *tan*; ABh and Simpl. h *tan*; M *varādhārās vetaṃ* (*igamānam* ||

## Page 40.

1 ΨPL<sup>1</sup>PrMp om. *tat* || ΨPL<sup>1</sup>PrMp *prakṣipya* || 4 bh *yathābhīlāḥitāṃ*, ΨPL<sup>1</sup>PrMp *yathābhīlāḥitāṃ* || Ψ *gatāṃ*, corr. to *gatā*, which is the reading of PL<sup>1</sup> || 6 bh *upāna* for *upāyena* || N *hīlāṃ* for *hī tat* || After *iti* ΨPL<sup>1</sup>PrMp ins. *kathā*, another hand adding 6 in p; Bh *ṣaṣṭi kathāḥ* || 10 M *yāte* || 11 bhNM *lūtra*, Pr *tat* for *tan na* || 12 bh om. *tasya* || In M the first two pādas run thus: *gasya bhrūḥilā su kuto bhrūḥ* || 13 Pi *kuṣkena* || 14 N om. *āha* || 17 bhN *mṛgocheḥḍanam*, Pr *mṛgochedanam*, Ψ *mṛgochedanam*, APL<sup>1</sup>MBh *mṛgochedanam* (in A corr. from *mṛgocheḥḍanam* by cop.). For our emendation see Śār. 25, 13 and Variants 41, 4; Introd p. 33 || bhNΨPL<sup>1</sup>Pi M *dustasya* for *dr̥ṣṭasya*; Bh with us || 18 bhN *gīṭeā* || 19 bh *dināmāna*,

bhN, ΨPPrM

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 $\text{bhN}, \Psi \text{ P P}_1 \text{ M}$

maṇḍamamḍamateh, but the second anusvāra del. by cop. || 6 N *tatah* *śrēṇḍbhṛhitam*, P *tatasthānūbhṛhitam* || ΨP *yad deram*, p *yad eram* || 8 P *varṭim* for *varṭikavyam* || 12 N *svāmī* || 13 ΨP *dyadderam* for *yady eram* || Over *daśaya* gloss of bh adds *tram* || 14 ΨP *causa* [Ψ new line] *caurasam-* *ham* || bhNAΨPPrMp *yenēdam*, Bh *yenēnam* || 17 ΨP *taṇṇ na* || ΨPrBh *katham ca nah* || 18 Ψ in the first pāda *nāksyīt*, coir to *na syūt*, apparently by corr || M *parābharam* || 20 P<sub>1</sub> *svabhūrihetoh* || 21 M *du* for *durgaṇ* || 22 M *visvamḥitāh* || M *dukkhasūdhoh* || 23 N *vājūm ca* for *gajānām* || P<sub>1</sub> *lahsana* ||

## Page 44.

1 N *nākārastho* || 3 M *saṃāt* for *saṃādeśāt* || bhΨPp *hṛanyakaśipor*, Pr *hṛanyakaśipor*, A *hṛanyakaśipor*, NBh and Hamb. MSS. with us, h *dhārinyā*° coir by 2nd hand to our reading || 6 bhNAΨP<sub>1</sub> MpBh *bhum*, Hamb MSS and h with us || 7 M *ma* for *me* || 9 Pr *ayut* || 12 ΨPr *mānolsāho*, Ψ with a small vertical stroke over *tu* to indicate the end of the word, this stroke meeting the lower end of an avagraha of the preceding line; PL<sup>1</sup> misreading this *mānolsāho tu*; cp vol. xi, Table II, Nr 15, 1 right-hand margin. A real *r* appears in *durggam*, 1 2 M *mānolsāhe* || 17 ΨPPrMpBh *saṃutsakuh* || 18 Pr *yūpti* || 21 M *narattete* || P<sub>1</sub> *śūnnaṃdamna* || 22 ΨP (not p) *tathācna* for *tardneua* || 24 P<sub>1</sub> *ukṭygre*; N *ukṭrā*, om. *gre* || M om. *tatah* || ΨP (not P<sub>1</sub>) Mp *himeit*, corrected in p to *kameit* ||

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5 Pr °*śabden* || 7 Ψ *matrātmanam*, P *matrātmanam* || 10 After *iti*, ΨPP<sub>1</sub>M || *kathā* || 7, p only *kathā*, Bh *saptam kathā* || ΨPPrMp *na* for *ulam* || 11 ΨP *śaśihasya* || 12 N *utyotyabasya*, om *ktam ca* || 15 N *mṛkṭya* || M *puru* for *kuru* || 17 ΨPP<sub>1</sub>Mp *sadyoddyatūnām*; bh *sadyedoddyatūnām*, but *dye* deleted again by cop || 19 bh *gurutmā*, N *gurutrātāmā*, *trā* being del. again by cop. || ΨPP<sub>1</sub>MpBh *kolikasya* || Pr *yathāhaveh* || 21 ΨPPrMpBh *koliko*, corrected in p to *karu*° ||

## Page 46.

2 Pr *goḍesu* || Mp *pṃpḍravarddhanam*, Bh *pṃpḍavarddhanam* || ΨPP<sub>1</sub>M (not p) Bh *koliko* || 3 bh *sve sve śilpe*, N *sve sva śilpe*, Pr *śasvasaśilpe* || bhNAΨPPrMp *parām* for *pāsam*; Bh with us || 4 Under °*vyaya*° gloss in bh °*śaraca*° || 5 ΨP °*śuṃgamdhinau*, PrMp °*śuamdhinau* || 7 bh *śarira-śruśūśām*, N *śariraśruśūśām* || ΨP *śariraśruśūśām*, Pr only *śuśūśām*, A Bh with us || 8 Pr °*varddhāpanikotsavilo*° || 9 M *svagrha* || In bh gloss on *gacchatah*: *tau* || 11 p °*hṛtā*° for °*bhṛtā*° || ΨP (not Pr) M *devatāyanādisu*, p *devatādīsu* || 12 Ψ *kolīatthakūrau*, PP<sub>1</sub>MBh *kolika*° || P *śhūnaka-*

bhN, ΨPP<sub>1</sub>M

*sthānekeśu*, ΨPrp *sthānakasthānakeśu* (in Pr corr. by cop. from *sthānāka*). M *sthānakosū* || 13 M *°mukhyāny* || 14 M *°kita* for *°lākita* || 16 In bh a glossator makes two carets after *°śrasiyāṇ*, one over the line and one under it, writing in margin *cahīlamrgavadhūśaḥ śanetrīṇi tyuktāni olī* 8. None of my MSS. including NABh has this addition || 17 M *°patrīṇi* for *°patrāṇi* || Pr *°kanaka* for *°kamala* || 18 Pr om. *°loka* || ΨPPrM (not p) *°locanāgrā* || ΨPPrp *°śrīśaratai* || 20 In bh *nirūpaṇan*, with ardhadanda after it, has been corr. by gloss. to *nirūpaṇanta*; N with us || ΨPPrpBh *kolikāḥ*, M *kolikāḥ* || 21 bhNΨPPrMp (not ABh) ins. *saman* before *samantāt*; Ψ at first intended to write only *samantāt*, beginning a *ta* after *saman*, but correcting this to *sa* || P1 *dhanyāraṣṭambhāvākāra* ||

## Page 47.

3 M *ślokan ca i pathan* || 5 M *tad* for *nāttad* || 6 Ψ *yenācāvamgy*, corr. to our reading by corr. || 9 ΨPPrM *py āptam*, p *prāptam* || N *hataṇ* (?) for *hītaṇ* || After *hītaṇ*, one leaf is lost in Ψ, comprising all the text down to *m avataṣati* (excl.), p. 50, l. 6. The page number in the margin of Ψ (20) is right, whereas that written over the red middle spot (19) and all the page numbers in the same place on the following leaves are wrong || 10 bh *vaitanyam* || M *caracantam anyaparam dhatle kim yaṇi hṛyadūyāni me* || bhN *hiyaṇtaṇ*, corrected by the glossator of bh to our reading || 13 P *sargabāḥvāḥgām* || 14 P1M om. *karoti* || 15 In bh gloss on *mugdhe*: *he* || M *mṛgaṇi śaṇṣā* for *nīśaṇṣā* || 17 Pr *bhīḥ* for *nābhīḥ* || M *kutūhalakam*, om. *alakam* || 18 Pr *āṇṣu* || 19 bhNP1 *dahana* || 20 Pr *vuktaṇ* || M *muklīḥ* for *mukhīḥ* || Pr *śacchakam* || bhN *tatra* for *tan na*, gloss. of bh adding *na* over *yu* || 21 P *luṇḥumādse* || 22 Pr *°bhūne* || 23 In bh gloss under *vaḥṣo*: *mama* || Pr *°paṇkajā* for *°paṇyara* ||

## Page 48.

1 Pr *vadhēr* || 6 Pr *parārtheṣiṇā* || 7 P *mukhita* for *muṣitaṇ* || 9 M *varākam* || 10 N *tanvyamga* || bhNPPrp *vidito*, M *dimṭvato* || bhN *atyudbhutani* || 12 Of pādas ed, M has only the words *smāryate pī ā nāyate* || 14 Pr *varyam* || 15 Pr *°citta* (new line) *tlasya* || 16 M om. *krīśṭāgāraḥ* || 17 PPrMp (not Bh) *kolika* || PP1MpBh *kolikum* || M *°gallum* || 19 M *udgatāśrutare jālam* || bhNAPPrp *api* for *ayi*; Bh with us ||

## Page 49.

3 Pr *tathā* for *yathā* || Pr *arasthītē* || 4 M *grarātā krtā* || 11 Pr *bibheti*; P *bibheṣh*, without danda || 13 PPrMp *kācud* for *kādācud* || bhNAPPrMp *raśyasutū*, corrected by a corr. of bh to our reading; Bh *raśībūhūtū* || Pr *bharati* || 15 In bh *°grahakṣamā* corr. by corr. to *°grahā-*

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From 50, 6,  $\text{bh}_N$ ,  $\Psi_{\text{PPM}}$



*yā* corr. to *uā* by cop. ||  $\Psi$ PPPrMp *vetti* || 20 N *tathā ca* || 22 M *sukhū* for *śucā* || 23 N *malutaṃ* ||

## Page 52.

4 M om. *evam* || 5 M *lōpaukino* || 7  $\Psi$ PPPr *vilakkita°* || 8 bhNMp (not  $\Psi$ PPr; delete the asterisk in our text) om. *ca* || M om. *āh* || 9 M om. *ko 'yam kṛtūn* || 10 M *trahāsam* || 11 bhNBh *'kolika°* ||  $\Psi$ PPrM *vaṣṣuśvarūpaṃ ko°, p vaṣṣuśvāṃ ko°; A vaṣṣuśvarūpavittāntam* || 13 Pr *prāhasita°* || bh *pulukita°, \PsiPPr *pulukita°; A Bh with us* || 15  $\Psi$ PPrMp Bh *gagāhara°* || 17  $\Psi$ PPr *āṇṇaṃ* || N *mānasyai* || 19 Pr *tato te* || Pr ins *bhūto* before *hūtvā* || Pr *sakāśasthōtro* || 20 M *gamaṇa°* for *gagana°* || 23 bh $\Psi$ P (not PrMpBh) *dhanyajaro; A dhanyabharo*, corr. to our reading; N *stutyo dhanaturo for nāsty ayo dha°* || 24 N *evā* for *etya* || Pr *sarva* ||*

## Page 53.

1 NA $\Psi$ PPrBh *gāmā°* for *jāmā°*, cop. of bh adds *yā°* over *jā°* ||  $\Psi$ PPpBh *'prabhūena* || 2 N *raśi kuryāyāmi* || 3 Mp *narati°*, om. *naiva* (which in p has been supplied over the line) || 4 Pr *'karagrahōṇāya prāhṛtā*, this being corrected from some other reading || 5 bhNA $\Psi$ PPrBh *'gūmatr°* || 7  $\Psi$ PPrMp *prahitaḥ* for *prahṛtaḥ* || 8 M *lokikaṃ d akusmāt kasmād* || N *lamcūl* || 10 M *uktam* || 12 Pr *'parivās* || 14 M *'ahutaṃ* for *'a-kṛitaṃ* || 17 M *hatāśesā* ||  $\Psi$ PPrM *pumdrararddhana°* || 18 bhN *tataḥ* for *tae* || bhNBh om. *na* || 20  $\Psi$ P (not Pr) *pumdrararddhana°*, M *pumdrararcana°* || 21 M *nam°* for *mantri°* ||

## Page 54.

1 N *tato* for *lat* || 2 Pr *surukṣitūni* || 6 M *vyōpādāyati* || 7 M *śeṣam* || 8 Pr *vigrahasya* ||  $\Psi$ PPrMpBh *koliko* || 9 M om. *ke pūrvam* ||  $\Psi$ PPPr *'kasiṃ°* for *'kaśiṃ°* || 12 N *vyapotiṃyati; M vyōpādāyati* || 14 bh *paṭako va dāpito*, *va* being del by cop. by two dots, N *paṭako vaṃ dāpito* || 15 bh *nihataḥ vi°, N nihataḥ vi°* || N *yogayat*, corr. by the copyist from *'yun*, for *yo yaḥ* || 17 bh *mahāsatro*, N *mahāśasatro* || 20  $\Psi$ PPrMpBh *koliko* || bhN *muktasukhōraṃbho* || 21 N *paryālocitāt* || 24 bhN *saṃkṛtōkṣhā°* ||

## Page 55.

1 After the second *me* Pr ins. *pitā* || 2 M ins. *sattvaram* between *varam* and *sattvam* || 4 N *uktam hi* || 9 MpBh *kolike, \PsiPPr *kolikaṃ*, N *kau-tila* || Pr *śisnaviṣṇu* || bh $\Psi$ P *vaikuntasvargge*, A *khekunthe* | *svargge* (corr. from *'rygo*), N *vaikuntasvargge*; Bh *vaikunta(!)bhavane* || M om. *vainateyo* ||  $\Psi$ PPp *vijāpayad*, M *vajjēpayad*, N *vajogpayad* || 10 bh $\Psi$ PPrMp om. all between *prithuyān* and *pundhravardhanūdhīpater*, l. 11. The missing words*

bhN,  $\Psi$ PPrM

are supplied by the glossator of bh in the margin. N has them in its text. In A this passage runs thus: *pumdhavaraddhanābhiddhānagare* ( *derākhā-dhūre* ) *koliko vijaduhitarām apabhūṅgate* ( *tatah* ); Bh: *pumdhavaraddhanānagare bhagavadlīlā, adhōi* *koliko vijakanyāṃ sevate* ( *tatah* ) || N ins *ta* before " *pumdhā* " ||  $\Psi$ PM *pumdhavaraddhanā* || Glossator of bh: *pumdhādhavaraddhanā* || N *upakāre* || bh *vijaduhitarām* || 13  $\Psi$ PPrMpBb *kolikāś*; N *kantike* for *kaulekāś* ca || bhN *Iṭṭunīśaye* || 14 bhN *vijāpyam*, corr. in bh from *vijāpyam* by the cop || 15 bh (not N) *bhagavan* || P (not  $\Psi$ ) *vyūḍita* for *vyūḍitāh* || 17 Pr om. *tāni* || In bh gloss on *nīstikā*: *gāmāh* || 18 bhN *bhagavan bhā*;  $\Psi$ Pr *bhagavān bhā*, P *bhagavā*, then an akṣara lost by a hole, then *bhā*; M *bhagavadbhaktā*, om. *ca*, A *bhagavadbhaktā ca*; Bh with us ||  $\Psi$ Pp *maṇ-jyāṃ* || bhN *bhikṣyaṃtīti samu* || 19  $\Psi$ PPrM *devapramāṇa* || Pr om. *tato* || P<sub>1</sub> *vibhū* || 20  $\Psi$ P<sub>1</sub>MpBb *koliko*, P *devyāśchakoliko* || 22 NPr *sūhāryam kāryam* || 24 bhN om. *ca* after *caḥam* ||

## Page 56

1  $\Psi$ PPrMpBb *koliko* || pBh *āhu* for *ādāleḥ* || 2 pBh *gopasthitasya* || pBh *maṇḍalādhikam saṃyam kīryam* || M *rajjakriyātām* || 3 bhNA $\Psi$ PPr *vidhik*; Bh with us || Pr *gorocanādāśu* || 4 bhNA $\Psi$ P *amāno* for *vaṇḍano* (A *gorocanāsitarādhārīthaku* ; *kṣasavādī* ); Bh with us || 7 N *vyū-hatesu*, M om *vyūhitesu* ||  $\Psi$ PP<sub>1</sub> *pādāhataṣaṃprahāre*, M *pādāhataṣaṃprahāre* ||  $\Psi$ PPrMpBb *koliko* || 8 Over *vīṭṭṃ* in bh gloss: *dalla* ||  $\Psi$ PPr *svaṃṇya-* (in  $\Psi$  *ṛṇā*° corr. from *ṛṇo*° by cop) *śubhānāḍi*°; M *hāna*° for *dāna*° || 9 bhN *mūlam* for *śtūlam* || 11 N *pāṇḍaragayakṣmāḥ* || N *āpūṇya* || 12 N *pādītōyāh* || From the pun: *sakṛn*° . . . *asakṛt* it is clear, that in *sakṛn*° (for *śakṛn*°) the MSS give Pūrṇabhadra's own spelling || In bh a corr. writes *bham* over *saṃ* of *ārasambh*; N *ārabhantāh*, M *āsanatāh* for *ārasantāh* || 14 N *kiṇu in mū*° for *kecin mū*° || 15 M *gamaṇa*° for *gagana*° || N *nīhikṣu stā*° || 16 P (not  $\Psi$ ) *saṃpūyātṣu* || 17 Pr *devatājye* || 18 N ins. *hūṃ* before *hantvgo* || Pr *āhya* || 19 bhN *etam vābhikite* || 20 M *suśūśaṇḍa*° || 22 M *matinasṭi* || N *kunjusta* || 23 P<sub>1</sub> *prabodhate* ||

## Page 57.

1 Pr *vrahmādi* || 4  $\Psi$ PPrMpBb *koliko*, M *kolikau* || 5  $\Psi$ PPr *jāta-kantukānām*, in Pr the second *ta* over the line by cop || Pr *riciptalām* ||  $\Psi$ PPrM(not p)Bb *kolikāś* || 8 N *svasvavāhīrebhya* || Pr *pranyāḍi*,  $\Psi$  *pranyāḍa*°, corrected by a later hand to *pranyāḍi*°, which is the reading of P ||  $\Psi$ PPrBb *svasus* || 12 bhN *evam vācāḍi* || 14 M only *varimū* || 17 N $\Psi$ PPrMpBb *koliko* || 18 N *māhātmyo*,  $\Psi$ Pr *māhātmye*, in  $\Psi$  followed by danda; hence PL<sup>1</sup>, misreading the danda for first o-stroke: *māhātmye roḥ*° ||  $\Psi$ PPrM *sakulatra*° for *sakula*° || 19 After *vi*,  $\Psi$ P<sub>1</sub> *kathū* || 8, P

bhN,  $\Psi$ PPrM

**Page 58.**

**Page 59.**

P

tathāpi, omitting stanza 236 ||  
to 'nugrīnah ||

31 In bh, a later hand corrects 'nugrībhūh

## Page 60

1 M mūlabhṛtyoparādheṇa, Bh mūlabhṛtyāparādheṇa || 3 N siphar āha ||  
M om. yabūh || 5 M tad asya for tasya || In Ψ, nūṅgunyaṃ has been  
corrected to nūṅgunyaṃ, apparently by the copyist; PM nūṅgunyaṃ, P<sub>1</sub>p  
nūṅgunyaṃ; ABh with bhN || 6 P<sub>1</sub> pūra bhaya° || M ins. era after pūr-  
am || M śaranagato || 9 PL<sup>1</sup> tustāli || 13 M snehatobhyanjana° ||  
ΨPPrp śvapucchaṃ || 14 N sphītā bhavanti, PL<sup>1</sup> gūṇā sphītābhavanti twice ||  
15 M truhṇāgrih || 16 NM tathā ca || 17 Over palitāḥ a later hand  
writes in Ψ kalya || 19 bh areṭṭe || 20 P<sub>1</sub> nāsta pāṭic || In bh gloss  
on hitam alakṣyaṃ (!) || 21 P<sub>1</sub> dāśmām || 22 N anuṅc ra°, ΨP  
aranyūndīnam || M om. śava; NAΨPPrp pBh and later hand in bh śaba ||  
23 M vāsanaḥ || 24 bhNBh va nūmitaṃ || 26 M om. kṛp ca || 27  
ΨPPrM atī for itī; in p atī corr. to utī || 28 M kṛta for kṛtāśatā ||  
30 N kṛtāśatā || bhNAΨPPrM Bh na for ca, p ca; p śūyate, corrected  
to śūyate, Bh śutaṃ for śūyātām. In A, two small horizontal strokes over  
na refer to a marginal addition by a later hand tulyāṅtham tulyasāmarthyam |  
narmajñānam vṛttasāyinaṃ | arddharājgaharṇam mitram | yo na hanyāt sa hanyāt |  
133 || 32 Ψ durvītāṇa, corr. to our reading || 33 N puṅgalaka āha ||

## Page 61.

2 M yajñayatto || M om. nāma || 3 bhN era for eram, BhA with us ||  
4 M paśyati || 5 N nūśeṭas || ΨPpBh tistati || ΨPPrp (not M) om. all  
between adhīānam and gantum (Pr writing gantum), l 7 || 6 M yathāśaktim ||  
M him aṅg || 7 N nūśeṭas || 9 ΨPPr vṛjābhāna, M vṛjābhāna || 10  
ΨPPrMp caḥkṛta pradeśe; ABh with us || 12 N sato for tatāḥ; a  
misreading of the form which ta has in bh || 13 In N, pūṇi° has been  
corr. to pūṇi°, pBh pūṇarāksane || 14 bhNΨPPrMp pṛṇam va kṛti°  
(N °kalatī°, M °pū° for °pūṇi°); A with us; Bh pūṇapūṇikālatramitrasa-  
janāḥ || 15 N brāhmaṇa āha || 18 PL<sup>1</sup> om. bhāgnarrate śaṭhe ||  
19 Over nīḥkṛti—as our MSS. write—later hand in Ψ. pūṇikāra || 22  
M pūṇi° for pūṇi° || Pr bhīr for vṛpattir || 23 M śreyasakāṛṇy || M era  
for eram ||

## Page 62.

1 bhNΨPpBh bruvīti. A with us || A bho sūdhō mām uttāraya | but śrūṇī  
vrākmaṇabravit | yusmanūnāgrahanena tsaryate &c., l. 4. Before yusman° the  
corr. of A ins. bho vānaro teṇa prakṛtyā camatāḥ | kṛpān nūṅgataḥ san mīṇ  
saṃtāpayasi | vānara āha mānuṣya vada brām upakīrinam akāṇ śapathapūṇīrahām  
nōdreyayūni talas tena drījena vānaropy uttārītaḥ oṭha surpya āha bho sūdhō mām

bhN, ΨPPrM

uttāraṇa i tato vrāhmaṇśbravīt. But none of our MSS. including Bh, p, K has this short dialogue between the brāhmaṇa and the monkey || M *eva śrutvā* || 5 N *uāḍṛlāmaḥ* for *na dāsūmaḥ* || 7 Pr om. *te* || 11 ΨP *māmānugrahanāya e°*, with, in Ψ, two dots over *ha* || N om. *bhāvataḥ* || 12 M *evam uktā gṛhābhīmukhaṃ* || 13 N *gṛhābhīmukhaṃ* || ΨPM (not p) *prāyāt*, Pr *prayātāḥ* || 14 ΨPPrMp *asmin* for *tasmimsa* || 15 Pr, om. *te* || ΨPPrP (not M) om. all between *prāyāt* and *atha*, l. 18. In p the missing text is supplied in the margin by a later hand || M *sarppenāpy uktaṃ i pātūlāṇsy ahaṃ uāgaḥ i tat te i yā lāṇye smaranāyāḥ ity uktvā pātūlāṇ prāyāt i kṣa i sōpy uttūrīḥ &c.*, l. 20 || 16 bh *bhavate*, which a corr. corrects to *bharotā* || 18 N om. *sa* || N om. one *muḥuḥ* || 19 ΨPPrP *ma i āpy* || 20 N *tenābhūhitam* || 22 ΨPM *enam* for *evam* ||

## Page 63.

1 Pr *smṛta* || 2 M *veditāny* || bh *āśāśtasa* (?), corr. by cop. to *āśvāsitaś ca*; N *āśvāsitasra sa naiḥ* || 4 N *nirrtāyam* for *nityam* || bh *bhavataṃ*, N *bhavanataṃ* for *bhuvātā* || 6 ΨPPrM *grāhagādhikāṇ* || 7 N om. *ca* after *uktaṃ* || 8 N *tat saḥāmata sarvaṃ* for *latsuktava efat sarvaṃ* || N *masuptaṃ* for *suprayuktaṃ* || Pr *ta* for *tava* || 9 A corr. of bh corrects *nimittāṇ* to *nimittāṃ* || ΨP *bhagavān* for *bhavān*, Pr *bhavān*, but one akṣara before *vūn* del. with gamboge || 10 Pr *vrāhmaṇa tat gr°* || Pr *sa mamāro-pakārē* || 12 bhNΨPPrMpBh *pādāṅghā°*. A with us, but apparently corr. to *pādāṅghaḥsina°*: Bh *pādāṅghāsano smṛnāḥkādānapāncbhujunāḥsathā i yūṇ* || bhN *°śvādona°* for *°bhāḥluna°* || N *ādisumatn* for *ādisatn* || 19 N *dr̥ṣṭvā* *bravīt*, om. *i yā* || N *tvagāḍam* || 23 M *bāḥharitvā* for *bandhayitvā* || N *śālin*, corr. by cop. to *sūlin* || 24 N *ārohayati*, Pr *āropayati* ||

## Page 64.

1 Pr *tas* for *taś* || Pr *bukllhena* || 2 ΨPPrMp *āgotyāḥbravīc ca* || bhN ins. *te* before *taś* || bhNAΨPPrM *asmad*, Bh *asaś*, apparently corr. to *asōḥ* by cop, for *asmāḥ* || N *mumoca* || 4 PrM *dahyāmi* || 6 ΨPM *hastaspṛśān*, Pr *hastaspṛśyān* || 7 M *dr̥ṣṭvā* for *dr̥ṣṭā* || 9 N *gārūḍika-tāṃtrika°*, om. *°māntrika°*, P *°māntrikabhāṣajikā°*, om *tāntrika*; L *°mātriga-tāṃtrikabhāṣajikā°* || bhN *°kānā°* for *°kāṇyā°*. Bh *gārūḍikamāntrikā bhāṣajikā anyadeśavāśinah*, A *gārūḍikā māntrikā i tāntrikā bhāṣajikā anyadeśavāśinah* || 10 bhN *samuparacitaṃ* || 11 N *bhramato* || 15 ΨP *°mātrā tāṃ*, N *°mātrāṇ* for *°mātrāt tāṃ* || Pr *°kṛtāmān* || 16 N *pratyupajīvītām* || N om. *tasya* || bh *pūjāṃ ca gou° ca*, the first *ca* deleted by copyist || N om *ca* before *ḥṛtvā* || 17 M *anay* for *amāy* || 19 M *m* for *saṁyam* || bhN *atha* (N i) *gatāḥhena* || 20 N *mantrituena* || 21 bhNΨPPrP (not

bhN, ΨPPrM

MBh) °sujana° for °śujana°, A *sarasajjanasamelena*, corr. from *suhṛ(?)suj-jana°*, Bh *suhṛtsujjanasamelena* || AΨPPrM *bhogādī°*, Bh *bhogādīnā tustena°* ||

## Page 65.

1 N °iāiana° for °iānura° || After *ut*, ΨPPiMp ms. 9 (i) *kathā*; P adds *śiṛh*; Bh *naramī kathā* || flourish || 2 ΨP om. *vā* || 4 ΨP *vīruvattay-tuṇi* || M *sakaḥ* for *śakyaḥ* || 8 bhNAΨPPrp *nivāraṇīyāḥ*, M *na vāraṇīyāḥ*, A *suhṛdoḥ kṛśāpathān nivāraṇīyāḥ*, Bh and Sār. with us || 11 N *tathā ca* || P om. *yan* || 13 ΨP *śiṛi* || N *damanaṃ* for *na madanaṃ* || 14 N *ayamtrinaṃ* || Over *ayamtrinaṃ*, gloss in bh: *na phosālāṇe*, and gloss on the last part of pāda 4 *āpātśaleṇaṇe* (or °he) *drupāme* || 15 ΨP *bhujamgah sū°*; M *bhujamgastastari pi vā* || 16 M *vasanonmukhaṃ* || 18 N *vijñāpyamānā* || M om the words between *pravarānta* and *bhṛtya°*, writing *urīya°* || M *āyāte* for *ayataṇ* || NPi *duḥkḥapāte* || 19 bh *vāhyah*, N *bāhyah* for *grāhyah* || 24 N *suphar āha* || 26 bhN *pūruṣaś carati* || Ψ *tranti*, corr. to our reading; p *carati* || M *bhayāt pūruṣaḥ karttu vā* || 28 N *pimṣalakaś āha* || Ψ and perhaps bh *śasya°*; Pr °bhakṣyo, ΨPM °bhakṣo for °bhoktā; but cp Sār 30, 13 || N *kuttha sau* || 29 N om *sa* before *śasphuk* || bhΨ *śasya°*, Pi *śasya°*, Bh *trubhuk*, A with us || N *vedapātā* || ΨPPiMp transp. *pīśatabhṛjo* (Pi add. *h*) *deva°*, but cp Sār. 30, 14 || 30 bhN *bhojyapātāḥ*, ΨPPiMp *bhojyabhūtāḥ*, Sār. Bh with us. A *bhojrbhūtāḥ* || N *tadāpy* || N ms. *evam*, corr by cop to *enam* before *anurūpaṃ* || bhNΨPPrM (not ApBh) om *na* before *kuriṣyati* || 32 N *jagati dīohe* || 33 In bh gloss on *tejayati*, *tvīkaroti* ||

## Page 66.

1 N *suphar āha* || bhNΨPPi p (not AMBh) *trāṃ*, corr. in p into *tham* 1 || 4 N *pravekṣyaṃ* || 5 N *parīśramah* || 6 N *dumḍukasya*, M *dumḍukasya* || M *manīśraṇīsaṃppinī* || 7 L<sup>1</sup> om. *katham etat* || PL<sup>1</sup> *damana*, om. *kaḥ* || 9 M *anasyadrśaṃ* || 10 In bh gloss on *yūkhā*: *jū* || 12 Ψ *pusya*, bhNPiM *puspā*, Ap *puṇyā* for *puṣṭā*, Bh with us || 13 ΨP *saṃpātā* || N *dumḍuko* || 15 bhMp °*ubhuyo°* for °*ni ubhuyo°* || 17 M *daivavāsāte* for *daivavāsān* || 19 Pr *somāyōtā* || 20 N *ma* for *mā* || After *kutah*, a mark in bh by the copyist's hand refers to a marginal addition by the copyist, who inserts the following between *kutah* and our stanza 257: *uktam ca | ehy āgaccho samīśīṣaṇam idaṃ kasmāc cūrāt drśyase kū vāṛitā kim u* (Pr *a* for *u*) *duḥbalo °sī kuśalam prito °smi te darśanāt | evaṃ nīcagane °pi yujyati grhaṃ prāpte satām sarvadā tesāṃ yuktam āśamhitena manasā harṃyān gamtuṃ* (*gamtuṃ* being corrected in bh from some other word which I am unable to make out) *sadu || ol 3*. NΨPPrMp have the words *uktam ca* and the stanza in the text, ΨPPrMp transposing *kasmāc cūrāṇi* (?) *drśyase* (Pr °*te* for °*se*) and *prito °smi te da°*. The

third pāda runs thus in  $\Psi P P_1 M p$ : *ity evaṃ* (Pr *eva* for *evam*) *grāham āgatoḥ*  
*pranayimam ye bhāṣayamity ādurāt*; in d they read *gehāni* for *harṇyāṇi* ||  
 ABh *kutah* | *gurur* &c. with us || 22 Pr *eka* || 23 Pr *eka* for  
*aneka* ||  $\Psi$  °*māhārāṇi*, corr. to our reading, apparently by cop. || 24 N  
*āsvā*, om. *dītāni* ||

## Page 67.

1 N *manoratham* || 3 M *atthirodhānāyidaṇṇānāyatoṇi* ||  $\Psi P$  °*paśalaiḥ* ||  
 4 bhN *sthūlajalajalakecāra*; P *sthūlajalajalakecāra*, M *sthūlajalakecākhherora* ||  
 6 M ins. *āsvādād* after *prasādād* || P *āsvādāyitum* i so °*bīrūt* || 7 NP  
 so °*bīrūt* || 8 N *asmācchayanād* || 10 M *kāyam* for *kāyam* || M om. *na* ||  
 11 Pr *vi* for *vai* || 12 N ins. *uktaḥ* ca before *tataḥ* || 14 p *kurnūmrta-*  
*thārahe* || Pr om *tayā* || 17 Pr *śakma* || 19 M om. *vā lū* || 20  
 N *navasamāgatrāt*, M *navasamāgamatatrūt* || 21 N *gudā* for *tadā* || 22  
 Pr *deśakile* ||  $\Psi P P r$  (not p) M ins. *ca* after *evaṃ* || 24 N *dr̥ṣṭapadeśe* ||  
 N *dr̥ṣṭo* for *dr̥ṣṭo* || M *ukrūdadhe* for *ukrūdagdha* || N *vr̥ṣcikaḍṛṣṭa* i va; M om.  
*vr̥ṣcikaḍṛṣṭa* i va ||

## Page 68.

1 bhN *tiaritarum* ||  $\Psi P P r$  *pr̥ṣṭadeśam*, p *pr̥ṣṭadeśam* || 2 Pr *parivartakam*;  
*parivartakam* also A (spelling °*itta*), Bh *parivartitina* ||  $\Psi P$  *dr̥ṣṭo*, N *dr̥ṣṭo* ||  
 3 Bh *kim api svēlajātam* || P *kin̄ci* | *śhādajivacconu*, *śrutā* &c || bhN  $\Psi M p$   
*anveṣayeti*, P *anveṣayati*, A *anveṣaya iti*, Bh *anveṣayatha*, om. *iti*; cp *tur*, | 4.  
 The reading of the other MSS. seems to go back to some copyist, who took  
*parivartakam* for the designation of a royal official; but it is a gerund in *am*  
 enlarged by *ka* || Pr *ājivaca* || 4 N *duṇḍuko* || 5 M *dikāṃ* for *dipikāṃ* ||  
 6  $\Psi P P r$  *murtavārappr̥ṣṭā* ||  $\Psi P P_1 M p$  ins. *nāma* before *vidhi* || 8 After  
*iti*,  $\Psi P P r M p$  ins. 10 *kathā* || 10 N *tyaktā svābhyaṃkura*,  $\Psi P$  *tyaktā* for  
*tyaktās* || N *bāhyā svābhyaṃkuraḥ* || 11 In  $\Psi$ , a later hand notes in  
 marg the reading which the textus simplicior has in the fourth pāda.  
 [ya]lthā | ājū khakkudra[vaḥ] | *iti vā pāthab*. The bracketed akṣaras have now  
 almost disappeared with part of the margin. Cp. WZKM. xvi. 269 || 12  
 N *pīṅgalakar āha* || M om. *kathom etat* || 14 In bh gloss on *asī*: *gate* ||  
 Bh *kasmīṃści*, p *kasmīṃścin* || M °*paśi* for °*parisaśi* || bhNA  $\Psi P P r M$  *jan-*  
*buko* (N *janbuko*) *nāma caṇḍarava iti*, p *janbuka iti nāma caṇḍaravaḥ*, Bh and  
 Śār. with us || 15 Pr *sa kudālūṣam* || bhN *kṛpām* || 17 In bh by  
 a later hand over *sārameyaḥ* in marg. *kuturāṇi* || 18 N *bhayaṃkaraḥ* i va-  
*rashe* || Pr *pālāyamānāḥ*,  $\Psi$  *pālāyamānāḥ* || 19  $\Psi P M$  (not Pr p) *anupavistāḥ* ||  
 20 In bh, a later hand corrects *yathāgataḥ* to *yathāgate* || 21 N *nīlikā* ||  
 22  $\Psi P P r$  (not p) °*saṃyuktam* for °*raṅgitaṃ* || bh *saṃvartitinaḥ* ||

bhN,  $\Psi P P_1 M$

## Page 69.

1 bh 'syāgamana; N sy'gamanam, corr. by cop. to syāgamana, ΨP py āgamam, p pyāgamana; Hamb. MSS., APrMBh with us; Simpl. h kutābhāgata; ΨP vyñāite || 3 bhNAΨBh and Simpl. H vipdya, in h anusvāra del with gamboge; Simpl. I with us; Pr vadyā, M vadyā || 4 bhNΨPrMp and Simpl. h veyam; A and Simpl. H veyam, Bh veyam Simpl. I veyam || 6 bhNΨPr vāṣa, A vāṣa, Simpl. h vāṣa, Simpl. H vāṣa; Bh and Simpl. I with us || 8 Pp 'paṇḍarāṣṭhā || 9 Pr 'hāna || 12 N sthagatā || 13 bh ms. ca after 'dhāratā || N yena for ye || 15 ΨPrMBh vāya for vāye, A om. vāye. Read vāyavāyam with the Ψ-class || 16 Pr pura, om. ta (at the end of a line), ΨPMpBh pura; Simpl. Hh katapata || 19 bh yalika°, corr. by a later hand; NΨ palika°, but in Ψ corr. by cop. || 20 ΨP'M tāmasa || 22 In bh gloss on vāhita vāhita || 24 Pr pātāgata, corr. to pātāgata ||

## Page 70.

1 After iti, Pr adds 11 katha, Ψ katha, with a small 11 over the line by cop, p katha, P katha || 11 flourish || M katha || 11 Pr pīṇḍa āha, N pīṇḍa āha || 2 bhNΨPrBh vāṣa, M vāṣa, A vāṣa || 3 Pr adī for adya || N derupādāṣṭam || 5 N pīṇḍa || 8 bh arṇavatā, NP arṇavatā || 9 Pr om. py a || 10 p katha || Pr jānāpi dūḥkṛtā || 11 N sevāṣṭam || 13 Over rāha of mārkaḥ cop of Ψ writes ya; P mārka || 14 bhN āhāna || M vāṣa || 15 In bh gloss on vāhita: kuta || Before rakṣi in Ψ ya, del again by cop || Pr va for na || Pr sacako for sevako || bh 'pāya, N pāya for 'pāha || 17 In Ψ carati corr. from carati by cop. || 20 ΨP 'pāṣaḥ ca, corr. in Ψ by later hand to our reading || bhN pāṣaḥ || 22 bhN pratīṣṭam, corr. by later hand in bh to pātāgata; in Ψ gloss on pātāgata āṣṭam || 23 In Ψ gloss on anāṣṭam: āṣṭam || 24 P vāṣam || 26 bh sumiṣṭa°, N susteṇa°, ΨPrMp susteṇa°, pu being corrected in p from some other akṣara; Bh vāṣṭa; Hamb. MSS. and A with us. We should perhaps read sumiṣṭaṇi, as the author uses the compound miṣṭāna p. 137, 13 || 28 bhN ko for ka || 29 bhN cīṇya || M om. mūḥ || 30 om. damanakaṣya || 33 ΨPrM 'bhāṣaṇa ||

## Page 71.

1 bhN āgata; p āgata, corrected to ā; M āgata || N tad ya nāṣa-ram || 3 ΨPrMp vāṣa || N saṃvāha || 4 bhN vāṣa || 9 NΨPrMp opūva; M opūvaopratimāṇa cāṣa || 10 bhNAΨPrMp ya for ya; Bh (reading pratibhāṇa) ya with us. Śūr. also ya || 15 ΨPr 'vāṣṭa || 16 Ψ vāṣa || 18 bhNPrMp vāṣaṇa, A vāṣaṇa, Bh

bhN, ΨPrM



*sudhāsakaṃ* || 19 N *dr̥ṣan* || 22 N *kuḥkha°* || 23 M om. *daṃṣaṇa* ||  
 N *namittā°* || 24 ΨP *parisaṃdhr̥m̐eṣṇāś ca* || M om. *evam etat* || 26  
 N *tatra* twice || 27 M *gunayūtinaḥ* || M *ati* for *avighnāni* || 32 N  
*śukrtān yuthū* || 33 bhNAΨPPiMp *asaṃbhinnārthamaryādāḥ*; Bh with us ||

## Page 72.

1 M om. *uktam ca* || 8 N *kaścid* || 10 N *kriḍitaḥ* || bhN 'bhi-  
*caritate* || 12 M *gunād* for *gunaś, aranād* || 15 Pr *avadako* || P *tarāṇ-*  
*tikhām*, corr. by cop. to our reading; Ψ *tarāṇāḥ*, corr. by cop. to *tarāṇāḥ*;  
 M *terāṇāḥ*, om *nyātas ta* || 17 PMp (not ΨPr) *gaṃgā* || p *gāṃti* ||  
 19 N *pr̥thito* || M *sthāpi* for 'sthy *api* || 20 bhN 'bhāvoh *saṃ°* || 22  
 N *usyase*, corr. by cop. to *usyate* || Ψp *asmān saṃsa*, but Ψ *ma* in margin, *hā*  
 having disappeared with the greater part of the margin || 23 Pr om.  
*viharamānayoḥ* || 24 N *ulūkar* ||

## Page 73.

3 Pr *am* for *aham* || 4 Ψ *ivāḥvāse*, *vā* being del. again by cop. ||  
 7 P *atthū* || ΨPPiMp *vane*, om. *padma* || 10 P *priyasudhāt te* || Ψ 'haṃ ||  
 14 bhNΨPPiMp *vanijyāraḥ*, Bh *vanijyāraḥ*; A with us || 15 bhN *pra-*  
*tyūḥ kālē* || bhN *prajānakaśumkham*; AΨPMpBh with us || 17 ΨPM  
*anuyavisto* || N *durnimittam ca°* || 19 Pr 'pyākaraṇa, om *pārṇam*; N  
 'pūrnabānam || N *ca ulūlanīdantikotavāsi* || 21 bhNΨPPiMp *a° vi° ca*  
*goṣṭhīcād iti*, p *goṣṭi iti*; Bh *akūlacaryū iti*, A with us. Then ΨPPiMp ins.  
 12 *kathā*, P adding "flourish" || 22 P *veṣamacittas* || After *saṃvathā*  
 (Pr 'thāḥ) ΨPPi the figure 12 || 24 N *viśakṣabhāpā°* ||

## Page 74.

2 N, misreading the old-fashioned *ṃh* of bh, which is almost the same as  
 in our specimen, vol. xi, Table II, no. 9, l 3 b *saṃprejñitā°*, P *saṃprejñitā°* ||  
 3 bhN 'praśneṣu (N 'śn° for 'śn°) *saṃmottaraḥ* || 5 In bh gloss on *śikṣito*:  
*bhānyo* || 7 M *citra°* for *vicitra°* || 8 bhNAΨPPiMpBh *paśūṅgā°* ||  
 ΨPPiMp 'vinagābhīmānu°, Pr 'malī, om. *naṃ* || 12 N *grāhivittam* for  
*cittagrāhī* || 14 bhΨ *śaṣṭā°*; A *śaṣṭabhakṣyaḥ*, Bh *śaṣṭabhakṣyaḥ* || ΨP  
*āṃśabhāḥ°* || 15 P *cittam* || 16 Pr *vivāham saṃkhyam ca* || 17  
 bhNΨPPiMBh 'śikharaṇi, A 'śakharāṇi || 19 bh *bhādantaḥ*, corr. by cop.  
 to *tadā°*; N *prodantaḥ* || 20 Ψ 'pr̥ṣṭaḥ, corr. over the line to our reading;  
 P 'nr̥ṣṭaḥ, M 'tr̥ṣṭaḥ || 21 M *enam* for *pānam* || 22 M *pratisurabhagaṃ°* ||  
 N *mālatam* || 24 Pr *upahūyārcam* || 26 bhN 'rasāśvādulubdhā || 27  
 bh *tathā, nnyavyajānaparāṇa°*, N *tathā, nnyavyajānaparāṇa°* || ΨPPi 'pr̥eṣṭaḥ, M  
 'preṣṭaḥ || 28 bhNM *bhūmipr̥ptāḥ*, ΨPr *bhūmipr̥ptā*, P *bhūmipr̥ptā*;  
 Śār. SPa and Bh with us || 29 bhN *roṣo* for *doṣaḥ* ||

bhN, ΨPPiM

## Page 75

1 bh °śyāmābhasam, N °śyāmāmbhasam ॥ 3 M phalanakatra for phanavakra ॥  
 bhN °manoyor ॥ 6 Pr mūrse for lōke ॥ M cā mākhheṣa ॥ 9 N °prak-  
 ṣṇana° for °pramlāna° ॥ 10 M °putar for °putan ॥ 12 ΨPPr kōlu ॥  
 bhNpBh °racitūh, AΨPPr °caritaiḥ, M °varitaiḥ. Our reading is that of  
 Śār ॥ N prem, then beginning of llo, then blank for one akṣara, then  
 cālaya, cā of course being the misread second half of kḥo. In bh this  
 passage has no defect whatsoever ॥ 16 Ψ vābhāvāt, corr to our  
 reading ॥ N vimśateti, ΨPPrMp ganayati for vimśati ॥ 19 M om.  
 kanyuḥ ॥ M ustro ॥ 20 N damanakar ॥ 22 M sāgasa° nāma  
 vanivā (?), ΨPPi p om. vanik; p ins. sārtharāhah after nāma ॥ 23 M  
 mūlyā°, om. laka ॥ N °cālakasya ॥ 24 bh (not N) vitakanāma n° ॥ 25  
 Pr celakabham ॥ 26 Pr viṣame °smiṇ for viṣamā, asmiṇ ॥ M nā °smen for  
 °smiṇ ॥ ΨPPrMp strāṇaḥ; the following ar is supplied under the line  
 in Ψ ॥ 28 bhΨ śayam, Bh śayam, A śayāni ॥

## Page 76

2 N om. simhaḥ ॥ 3 bhN alus for alha; in Bh the passage is  
 altered. Śār and Simpl. Hh alha ॥ 4 bhNΨP °rūpyam; APi p  
 with us. In Bh this passage has been altered with the aid of the textus  
 simplicior ॥ 5 N saṣ for saltvaṇ ॥ 7 Pī tamah for tatuh ॥ M dāha  
 for cha ॥ 8 N °citta° for °ritta° ॥ Pī sārtharāhah for °hāt ॥ Over  
 avagatū, gloss in bh jñāta ॥ N avagatobhgyupapattiṇā, in Ψ gloss in margin  
 jñātasamāc [the rest -āra 2- torn off with part of marg] ॥ 10 Our MSS  
 except Pr with us paṃcāṣeṣa, corrected by gloss. of bh to paṃcāṣeṣa, by cop.  
 of p to paṃcāṣeṣa, which is the reading of Pr ॥ 11 bhN āpṛakṣayati,  
 gloss. of bh separates gadi from the preceding and the following akṣaras  
 by small vertical strokes over the line ॥ 12 bhNAΨPPrMp sūlupto; in  
 Bh this passage is altered ॥ bhN ayam for aham ॥ 15 Ψ reads exactly  
 as our text; but a corr. adds a second lūp over the of pustyathenēti. The  
 r-hook of rthe is in Ψ prolonged to the middle of the horizontal stroke  
 of ne (written र्ने) Hence PL<sup>1</sup> adopting the false correction and taking the  
 prolongation of the r-hook as an ai-stroke, pustyathē lūp nati, M pustyā  
 kṛm nāti ॥ N simhar ॥ 17 In bh gloss on mamōpānayaḥ am: yūyam ॥  
 bhN teṣāṃ for tato ॥ 18 bhN ūceṣ for ūceṣ ॥ 19 N kṛdayā ॥

## Page 77.

1 Pr ins pavatā after bhavatā ॥ N om. param ॥ 2 bh (not N) āste,  
 M asmiṇ for asbi ॥ N śṛṅgāla ॥ 3 ΨP rinayya ॥ 4 ΨP tistatu ॥  
 ΨPPrMp and Simpl H om. gṛham; BhA and Simpl. fh with bhN ॥ 5  
 Pr upadīṣya for uddīṣya ॥ 6 Pr svāmīna ॥ 8 N dīśo for dvādeśo ॥

bhN, ΨPPiM

11 Over *pāpādhama*, gloss in bh. *he* || Pr *yaty* for *yaly* || ΨPPrMp *vyāpādayisyāmi*; Hamb. MSS. with bhN || 15 Ψp *pradhānam*, corr. by the copyists to *pradānam*; but the original reading is still well visible || 18 N *abhyapradhānam* || 19 Pr *sva* for *sa* || 20 Pr *pragati* || 21 bhN *sva* for *sva* || 22 In bh, *nya* of *anyathā* is partly worn off, but still to be made out with certainty; gloss however writes over it *nya* in order to ascertain the reading. The copyist of the MS. to which N goes back, misreads the original *nya* for *tha* and takes the second *nya* for a correction; hence N reads *atha anyathā asmāham* || 24 M *ya* for *ye* ||

## Page 78.

1 bhN *tasmiṇ asmābhī* || 2 bhN ins. 'm before *vahni*° || 5 PL' *gasmin* for *tasmin* || 6 N *nābhigamdhē* || ΨPPr(not p)M *bharanti* for *vahanti*, but cop. of Ψ adds in marg.: *vahanti pāthah* || 7 Pr *rūcate* || 8 M *tam* for *tān* || 9 bh *mahatī vesthā*, corr. by gloss. to *mahatī vecchā*; N *mahatī vascchā* || 10 bhN *ksudrāt* for *ksudrogāt* || 11 N *paralokasya pra*° || ΨPPrp *asīra*°, M *śarīre*° for *śaśarīra*° || 13 N *bhṛtyeṣu* for *bhṛtyasya* || 16 ΨP(not PrMp) om. *prāptam* || 19 Pr *devasyūpyūyātānā mama* || 20 bh *svargasaktir*, N *svargasaktir* || 21 N *mṛtyo* || 22 In Ψ *padam* corr. from *madam* by cop. || 23 ΨP °*bhakyamūi*, in Ψ corrected by copyist; but the correction is not clear, as the caret, which is put as deletion mark under *i*, looks like part of the *i*-stroke with a dot to its right, the angle being not closed ||

## Page 79.

5 N *prāpta* || 6 Over *apasara*, gloss in bh: *tram* || Pr *tathānuṣṭītaḥ* || 8 PPrp °*dhānam*, M *prānam* for *piṇḍadhāranām* || ΨPPrMp add. *yataḥ* after *uktam ca* || 12 bhN *śvalpakūyaś ca jā*° || Between *svajātiyaś ca* and *nakhā*°, bhPPi ins. *śoāca*, NΨ *śvāca*, M *śāva*, p *śāvaraca* deleted by smearing with gamboge; A ms. *ca*, deleted by smearing with gamboge; Bh with us || N ins. *ca* after *eva* || 13 N *drīpi* for *prānāḥ*. This seems to have been, in some previous MS., a correction of the faulty *drīpi*, p. 79, l. 19, written in the margin and put into the text in a wrong place by some thoughtless copyist || 16 ΨPPrM *etadārttam* || M *saṃsugram* for *saṃgraham* || 17 M °*vasāneṣu* for °*vasāneṣu na te* || 18 N *aparasaratu* || ΨPMP *pradhūm*; Pr om. *śaprabhūm* || 19 N *drīpi* (see remark on 79, 13) || 20 N *sarpgarūsaḥ* ||

## Page 80.

1 Pi *śobhanāny* (om. *vacanāny*) || 3 ΨPPrMp *viñāpayāmi* || 4 Pr *yuktam nuktam* || 5 bhNΨPPrp *nakhāyudhatrāt katham*, M *nakhāyudhatrāt katham*, A *nakhāyudhatrāt tat katham*, Bh *nakhāyudhas tat katham* || 7 N

*manasyāpi* || 9 In bh. *vijñāpayāmi* has been corrected, perhaps by cop., to *vijñāpayāmi*, but the correction is not very clear N with the other MSS. || 12 N *mayobhaya*° || 13 bh *pa*, N *pa* for *pi* || M om *nti tūṅ ga* || 14 N *prajñita*°, a misreading originating in the old-fashioned form, which *ṣṣ* has in bh. see remark on 74, 1 || M om. *yām gatim* || 16 Pr om all between *°nayo* and *baharo*, l. 21, inserting the missing text after *°jā*, l. 22, and repeating the words from *baharo* to *°jā* incl || 17 N om *tah a*, writing *bhahitoḥam* || 18 After *iti*, ΨPPiMp add *kathā* || 18 || P adds a flourish || 20 bh *grāhparicāra* and *°paricāra* || 22 N *lingeta* (psc in bh resembles *ne*); M *lapse* || bhNPi (in both places, see above, l. 16) *°pravāritas*. M *°pravāritas*, p *°prasāritas*. AΨP with us; Bh *°pratāritas* ca || P *°vāritas* *turājāvicārāḥ* for *vicārāḥ* || 24 P *paricāro* || 25 ΨP *āhah* ||

## Page 81.

3 Pr *pathyodanam* || bh *mahāṃjanastambhām*, corr. by corr. to *mahājana-* *stambhā*; N *mahājanaastambhām* || 6 ΨPi p *bhagīnakam*, P *bhagīnakam*; M *bhagīnaka* || 8 In bh gloss over *°dūpāsurpanam sevā* || ΨPp *evā* *°dūpa*, in p deleted again || N om *iti* || Gloss of bh in margin *rathakāraṇāḥ* || 10 M *bhagīnatayam* || NΨPPrMp *bhagīnatayam*° || 11 N *tateh* for *yatah* || 13 bhN *bhagī*° || ΨPPrMp om. *ghṛta*, which in p is supplied in the margin || 14 A *°śākhavarit*°; Bh with us || N *khāyā* for *khāyaka*° || 15 Pr *krutayā* || 16 Ψ *pradatta*, bhN *pradattā*, corr. in bh by corr. to our reading || 17 Ψ *pratyakam āgamaḥ* *°yam*, but *trā* add. in marg. by cop || 18 M om *ca* after *evam* || M *prītipūrvam* || 19 In bh gloss on *°vīhitasauhi-* *tyah*. *trīpūh* || 20 Pr om. *na* || 21 bh *gacchasi*, N *gacchasi* ||

## Page 82.

4 Pi *°nāsena* || 5 ΨPPrP *tat śrutvā* || Over *karṣyā* *°ah*, gloss in bh *āram* || 7 N *bhavadopi* || M *viśeṣam*, om. *viśeṣam bhagīya* || 9 N transp. *atha ra*° *°nimham dūrād eva dūrā*° || 11 bhN jump from the first *ārūdhah* to the second *ārūdhah*, l. 12, om. one of them and all between them || 12 Pr *āyāntam* || 15 After *°yāśrūtūnām*, ΨPPrMp add *14 kathā*; P adds a flourish || 17 M *mṛdu nāṅ*, om. *nā salīlena khaṇṇamā* || 18 In bh gloss on *avapasyanti*: *nāsam prāptunavapṣi* (!), in Ψ gloss by cop. *hināni bhavanti* || 19 In bh gloss on *upajōpa*°: *dheda* || 21 Pr om *yuddhāt* || N *yuddhate*, a misreading for the old fashion of writing *e* by a vertical stroke before an akṣara || 22 N *ye* for *yān* || Pr *°saṃdhau* || 27 Pr *sukhāpādāu* ||

## Page 83.

2 bhAΨPPrMpK unmetrically *drupacuragasacūmarāḥ*, N *drupacuragasac-* *mācarāḥ*; Bh with us || 6 bhΨPPrMBh *tathāpy*, A *tathāpi*, N *tayāpy* for

bhN, ΨPPrM

*tad ayy* || bhN *uktam* for *aguktam* || 9 M om. *ca* after *āha* || 12 N *tiduḍbhād* for *tiṭṭbhād* || 13 Between *etot* and *damaṇakāḥ*, M ins. *dama-*  
*naka āka* | *katham etot* || 15 bhNΨPPrM *jūṣa*°. Corr of bh writes *ā*  
over *jū*; ApBh with us. As to the origin of the corruption see the form  
which *jḥ* has in our Table II, no. 9, l. 3 || 17 N *parivṛtā* for *pativṛtā* ||  
18 N *datukāmāḍuḍḍhapalā*; Pr *°lāvaddha*°; M *°alā* for *°phalā* || 20 M  
*prasave* || ΨPp *toṭṭibho*. in p corrected || bhN *natv* for *nam* || 21 N  
*prasusvēt* || 22 Pr *abhyarthāḥ* || bhNΨPPr *sa dūram*; correct our text,  
which gives the reading of ABh || 24 ΨPPrM (not p) *eva* for *esa* ||

## Page 24.

2 N *drstvātra* || M om. *durāsadam kopayati* || 3 N *grīṣmātupas ta*° ||  
4 N *madāṇḍhasya nūgasya* || Over *°nūgasya* gloss in bh: *gaja* || 6 Pr  
*maiv*, om. *ti* || M *prabhāke* for *prōbhūṭke* || 8 M om. *kumbhu* || 11  
Over *apahara* gloss in bh: *tiṇṇ* || In bh gloss on *matto saḥāsāt* || N om.  
*pādas d* of *āryā* 320 and *ab* of *āryā* 321 || 14 Ψ om. *sō*, but cop. supplies  
it in marg || 16 N *hānyā* for *hāsyō* || bhNΨPPrMp *bhavisyati*, A *bha-*  
*vissasi*, Bh *bhavisyati* || 17 In bh gloss on *hadate*: *karoti* || 18 Ψ  
*vātmanah* || ΨPPrM om. *svayaṃ* || Pr *sārāsāre*, om. *iti*, ΨPp (not M) *sārā-*  
*sāreṭi* || *retti* all our MSS. || 19 Pr *ākhā* for *ātmā* ||

## Page 25.

2 N *kūṣṭhhrsto* || 3 N *iddibha* || 5 In Ψ *nāma* added over the line  
by cop || 8 ΨPPrMp transp. *sara idam* || Pr *anya* || 11 N *vīyogaḥ*  
*du*°, ΨPPrM(not p) *vīyogāt duḥkhāc* || bhNM om. *ca*, writing bhN *duḥkhād*,  
M *duḥkhān* || 17 ΨPPrMp *sahānetum* || 18 bhN *asty*, ΨPPrM(not p)  
*abhy* for *asty*; Bh with us; A *asty apāyāḥ* || 19 bhΨ *daṃṭasamdeśena*,  
but in Ψ the *e*-stroke deleted again by cop., N *daṃṭasamdeśena*; A *daṃṭam* |  
*sadaṃsamdeśena*, Pr with us ||

## Page 26.

1 ΨP *nyasti*° for *°yasti* || 2 N *bhavisyati* || 4 ΨPPrMp *°nagarasyō-*  
*pari*°; ABh with bhN || 7 M *śrutā palād*, om. *sannantynus cā*; Pr ins.  
*am* after *cāpalād* || 8 bhP(not p) *bravan* || Ψ *eva iśrayāt*, corr. by  
cop. to *evāśrayāt*; hence PPrMp *evāśrayāt* || 9 Pr *atitah* || 11 N  
om. *°ham* || Before *iti*, bhNAΨPPrMp ins. *api* (*hitakāmānām api iti*);  
Bh with us || After *iti*, ΨMp ins. *kathā* 16, PPr *kathā* || 16 || P adds  
flourish || 13 ΨPPrMp *°matis tathā* || 14 bhN *ete* || P *mukham* ||  
In Pr gloss by a later hand on *yadbhaviyo: darvaparō* || 15 M *sō kathāṭi* ||  
17 bhNA *°drahe* for *brade*; in bh gloss over *°drahe*: *brade*; Śār 45, 8 with  
ΨPPrMp || M *mahākāyo*, om. *yās tra* || 18 N ins. *ca* after *°vidhātā* || 20  
Pr *matsyabandhānām* ||

bhN, ΨPPrM

## Page 87.

1 Pr *paralelo* || 2 Pr *apicchinnam akṛtaseṃ*; in Ψ, *ari*° corr. from *api*° by cop || 5 N *labṣamānoparita*[corr. by cop to "la"]*darimāṇā* || 7 N *tā* for *vā* || M om. *vā na iēti* || bhN *cāti* for *iēti* || 8 Pr *pariṇaktura* || 9 Pr om. *ca* || 11 Pr *siddhyati* || 12 bhNΨPPiMp *ero* for *esa*; ABh with us || 14 bhΨPPrM° *saṃete*; ABh with us || 16 bhNAΨPPrM *jalasyāṇṭar*, cp Śār 46, 1; pBh with us || 17 bhN *jalād* || 18 N *sthitah* for *sthāpitah* || bhN *jalāśayanam*, Bh *jalāśraye*; A with us || N om. *praviṣṭah* || 19 bhNBh *samullasan*; A with us || Pr *ṛaguta*° || bhN *ṛasjitaśamīrah* || 20 Pr *tah* for *tark* || 21 N *bravīti* || After *vī*, p adds *lathā*, ΨPPrM 17 *lathā* ||

## Page 88

1 bhN *tatra* for *tan na*, in bh corr. to our reading by corr || 4 Pr *derah*, bhNp *ira* for *derah*; in N, *h* has been added subsequently || 8 bhN *śśūnūn* for *śūnyam* || 9 bh transp: *gat ā° me*, N with the other MSS. || 11 ΨPPrMp ins. *jan* before *na* || 13 For *bhadr* Pr *t*[this corr. from some other akṣara by cop.]*ti*, with *bhī* add over the line || ΨPPrMp *gat* for *yāvat* || 14 Pr *āyaputra* || 15 ΨPPrM *samudra* *vgrahah*, but cop. of Ψ adds *na* exactly over *dra*; p *samudrena vgrahah*, corrected by third hand to our reading || 16 M *apudatratmatuḥ* || bhN *samutsakah* || 18 N *prāha* || Pr *prīyam* || 20 Pr *hrīṣā*° ||

## Page 89.

1 In Ψ gloss by cop on *viprud*. *bhūdu*; the same gloss in p by third hand || ΨP° *vāhinyān* || At the beginning of a new page, Ψ repeats the preceding words from *sakalam* (incl.) 88, 21 to *caṃcerā* incl, but this repetition is bracketed by cop. || Pr *āśrayathajalpitena* || 2 N *prāka* || 3 ΨPMP (not Pr) *anirveda* || bhN° *samudhāh* || 5 N om *patah* || 6 Pr *jan*, om. *riṣam* || 10 M ins. *hūn* between *api* and *lihaṅū* || 12 bh *samudro*, and an *o*-stroke over the line, corr. by corr. to *samarā*; then the copyist leaves out a blank for 5 akṣaras, filled in by the corr. with *jahadurjayah*, *jaha* being again corr. into *hi*, the reading being now *samarāyo hi durjayah*; but the corr. adds beneath the line *samudāyo hi*, N *samarāyo* for *samudāyo* || bhN *hi durjayah* for *jayācah* || Hamb. MS. H *batārakah*; Bh *samarāyuk sudurjayah*, A with us || 13 The *s* of *āśraya* in bh is so small, that *stya* looks almost exactly like *dya*; hence N *āredgate* || 15 bhNAΨPPrMp *caṣakā*; but cp p 90, ll. 3 and 15. Bh with us || 16 bhN *maḥutān ca virodhena* || 17 M *tittibha prāha* || 19 Ψ° *gaḥane pā°*, corr. to our reading by cop. || 20 Pr *saṃtatikūler* for *saṃtater* || 22 N *catakayugmam āśritān* ||

bhN. ΨPPrM

## Page 90

1 In Pr gloss on *puskarā°* by later hand. *śuḍāḍaṇḍeṇa* (°) || P *śūṇāni* ||  
 2 Ψ *caṭakayugā*, writing the following *laṃ* so as to cover part of the wrong  
 ā-stroke; P *caṭakayugālaṃ* || 3 N *śhāpotya°* for *śvāpatya°* || 5 M  
*tadadu* [2nd hand adds *ḥ*] *khita*, om. *dukkha* || 8 bhΨPPrMp om. *ca*  
 before *mūrkhāṇḍaṇ*; bhΨPPrM insert it after *mūrkhāṇḍaṇ*; NABh Hamb.  
 MSS. with us || 11 ΨPPr *taddukkkhāl* || Pr *anertho* || M *nṣerātā* ||  
 13 M *upatisvati* || 15 ΨPPr (not p) *catākū*, M *chatakā*. bh seems to  
 have had originally our reading, but corr. to *coṭakā*. N with us || N *madāz*  
*ma sam* [*saṃ* deleted by cop.] *ma saṃtāna°* || 17 bhNAΨPPrMBh *ḥmciḍ*;  
 see above, p. 32 || 18 bh *vinvarttate*, but *vi* del. by cop. N with us || M  
 om. *visamāsa* || 20 ΨPp *apakṛtya*, in Ψ with a small *u* over the initial *a*;  
 but with bhNPr the Hamb. MSS. have exactly the same readings as our  
 text, except Hamb. MSS. *ḥṛtaṃ* for *naṣaṃ* || Pāda *e* in M only: *upakṛte*  
*yoḥ* || 22 Pr jumps from the first *syād* to *syāt* 91, 2, om. one of them and  
 all between them || 23 N *sarpo* for *sarvo* ||

## Page 91.

1 M om. *tathā ca* || 3 Pr *nīrttiḥ* || 4 Pr om. *param* || 6  
 bhNAΨPPrMp *catakayā*; Bh with us || 7 bhNAΨPPrMp *catakā*, M *coṭa-*  
*kām*; Bh with us || 8 N *sāhūryyam* || 9 N *mokṣikā prāṇa* || N *bhadre* ||  
 10 N *jaṃtūko* || 13 ΨPPr *vikalpyante*, M *vikalyaṃ* for *vikalpante*. In Ψ  
 gloss by cop. *vikalpyaṃ na prōpt[avyam i]ti* 2 *jñāyā*. The bracketed  
 syllables I supply by conjecture. In the MS. they are torn off with part  
 of the margin || 16 In bh *janasya* corr. to *gaṇasya* by corr.; N with us ||  
 N *gatā* for *gatiā*; M *galāsya* for *gatiā tasya* || 17 N *nimūlito* || 18 Pr  
*taṭa°*, om. *gatiā* || 19 N *jālūṣṛage* || bhNΨPPrMp *muktrā* for *matvā*, in p  
 corrected to our reading, which is that of A. Bh *gatiā* || 20 bhN  
*patilak*, *ta* being corrected by the copyist of bh from *tra* || 21 ΨPPrM  
*nimūlitākṣaḥ* ||

## Page 92.

1 bhNAΨPPrMp *catākā*, M only *vata*: Bh with us || After *its*, Ψ adds  
 || *kathā* 18, P *kathā* || 18 || flourish ||, P p 18 *kathā*, M *kathā* || 18 || 2  
 bh *subhṛtsamudāyena*; N *subhṛtsamudāya vinā na* for *subhṛtsamudāyena* || N om.  
*iti* || 5 N *tenāṭam* for *nāṭam* || 7 N *°loha°* for *°loṣṭa°*, omitting  
*nicayāḥ* and the following words to *śya* (excl.) of *mahodādhivivgrahasya*, l. 9 ||  
 bh *°niścayāḥ* || Pr *pūrayāmāḥ* || 9 N *prāttakālaṃ* || 10 N *nyagrodha-*  
*vāṣi* || 11 M *vāsyati* for *dāsyati* || 12 N *śrāvyaṃ* || M *vṛddhā ye*, om.  
*nāṃ te vṛddhā* || N om. *hi* || 22 bhN *kōle kramāt* ||

bhN, ΨPPrM

## Page 93.

1  $\Psi$  *kathācit* || 2 M *āhārātha* || 3 Pr *hanyasāśveda* || 4 M *kr̥tāhārā* for *‘vīhārā* || 6 bhN *‘bāp̥thā* for *‘bāp̥thana* (N *‘gyasana*) || M *na* for *mana* || 7 N *sarīp̥i* *vi*° || bhNA $\Psi$ PPrM (not p) *sma*, in A visarga added over the line; Bh with *us* || 9 M *abāsā prāha* || bhNA $\Psi$ PPrBh *kuruta*, M *kurut*. M's reading is to be explained by an a-stroke of *‘तिस्र* (i.e. *‘tais*) l. 12, whose left-hand end goes exactly to the nether end of the vertical *ta*-beam and which looks like *virāma* || 10  $\Psi$ PMp *saṁet̥i*, Pr *saṁet̥e* || M *hr* for *bhavadbh̥i* ||  $\Psi$ PPrMp *na tarūpenā*° || 14  $\Psi$ PPrP *viśāb̥dhamaṭinā*, M *viśnaskamaṭinā* || 15 I' ins *sa* after *hāmenā* || N *sarvep̥i* || N *‘miti*° for *‘mali*° || 18 After *iti*,  $\Psi$ Pi *ada kathā* 19 ||, P *kathā* || 19 flourish ||, M *kathā* || 19 ||, p *kathā* 10 (!) || 19  $\Psi$ PPiMp ins. *pi* after *sarve* || N $\Psi$ PPrP only *hanyāṣṭakam*, M *hanyāṣṭakam*, ABh with bh || 21 M *eka* for *eva* || 22  $\Psi$ PPrM *ākṣaṇḍācena* || 23 M om. *‘pi* after *garuda* ||

## Page 94.

1 bhN *saṁyāt̥ah* for *saṁaye t̥ah* || M *‘yogoṣṭham duḥkham* || 2 N *paturāṣṭe*, corr. from *paturāṣṭa* by cop. || 3 bhN *‘judo* || 5 In bh gloss over *pracchannam*: *guptam* || 6 M *kaśah* (sue!); Pr *kaśah* *ke*, om. the following aksaras to *nagāt̥ro*, l. 10 || 10 Pr *ta* for *lātra* || 12 Pr *sarvattah* || N *‘tacam* for *‘tanam* || 13 N *upagato* || 16 Pr om. *tan*;  $\Psi$ PMp om. *ta* of *tan*, writing *nuṁam*; in p *ta* has been supplied by 2nd hand || 19 After *iti*,  $\Psi$  ins *kathā* 20 ||, PPr *kathā* || 20 ||, P flourish ||, M *kathā* || 20, p *kathā* 19 ||

## Page 95.

1 N *prāha* for *āha* || 2  $\Psi$ Pp *ab̥h̥h̥i* || 3 N *garuda prāha* || 5 N om. *na* || 8 M *tat̥ah* for *tat* || 10 M om. *na* || 11 Pr *kalat̥at* for *putravat̥* || N *lābhayan* || bhN $\Psi$ PPiP (not M) *chregam*, A *creyam*, Bh with *us* || 14 N *saṁān̥tās* || 16 Pr *ālokyā*. In  $\Psi$ , *avālokyā* has been corr. from *ālokyā* by cop. || Pr *pram̥yōvāco* || 18 bhN *bhagavan lejjayā* || Pr om. *mayā* || 19 bhN *echalut̥am* || 22 N *bhagavat̥e muktam* for *bhavatā* ||

## Page 96.

1 In bh, *saṁudrād ā*° has been corr. by corr. into *saṁudrāṅgahāny*, which is also the reading of N || M *saṁghoṣāsura*° || 2 bhN *gacchām̥ah* || 3 Pr *ānuyāsaram*,  $\Psi$ PMp *āgneyaśaram* || 5 bh $\Psi$ P *‘ekitat̥am salat̥i*°, in bh corr. to our reading by cop. || 8 N *ajūyēti* After *iti*, PMp ins. the number 21, omitting *kathā* || bhN *anagatas tatrār̥thas* || 10 bhNA $\Psi$ PPiMpBh *prastāṅgah* (N *‘nga*). Cp. Śāi. 47, 4, and above, 70, 2. In SP and Simpl.

bhN,  $\Psi$ PPrM



the passage is altered. The corruption of our MSS. of Pūrṇ. may originate in a correction of some previous MS., where *sra* or *śra* was written over *śa*, which some copyist misread for *pra* ॥ 13 N *utthāya* for *uktā* ॥ M *karāṣakāśaṃ* ॥ 14 bhN & PPrM *bhūṃdītau*; ApBh with us ॥ N *kuraṭaka prāha* ॥ 15 bhN *jñāsyasi bhutān* ॥ N *karāṭaka prāha* ॥ 17 bhN *vāmbhasā* ॥ 18 N *damanaka prāha* ॥ 20 N om. *hi* ॥ 22 N *kṣamuyo* ॥ N *mṛtā* for *visthā* ॥ M om. *vā mṛthā* ॥ N *yasyeham* ॥ 24 N *damanaka prāha* ॥ 27 bhN *pūvāpakūrināṃ* ॥ 28 PL<sup>1</sup> *anyatra* for *anyae ca* ॥ bh *viḥato*, N *viḥto* for *nīḥato* ॥ bhN *eva* for *esa* ॥ PPMp (not Pr) *bhaviṣyaṃ* ॥ 30 N *caturakopamā* ॥ 31 N *karāṭaka prāha* ॥

## Page 97.

2 bhN *°caturakāśaṃku* ॥ 5 PPrMp *āścitah* ॥ 8 PPr (not p)M om *te* ॥ 11 N *svāmi* ॥ N *buddhīpraveṇa* ॥ 12 N *tathā* for *yathā* ॥ N ins. *ca* after *vyāpādayati* ॥ 13 bhNA & PPrp *akṛtoṃ*; PBh and Simpl. MSS. Hih with us ॥ 14 In & gloss by cop. on *tām*: *buddheṃ* ॥ 17 N *varisyaṃ* ॥ PrM *tataḥ*, &P *tata* for *tae* ॥ 18 PPrMp om. *bho* ॥ 19 N *adhikaḥ* ॥ 20 bh *diḡgunālābhena*, corr. to our reading by cop. ॥ 21 & *prāṇaṃ bhavati*, but *yātrā* supplied by cop under the line ॥ 22 N *saṃkūḥaṇa prāha* ॥ 23 M *evam dera* for *etad eva* ॥

## Page 98.

3 bh *tataścaścatwāka*, the first *śca* del. by cop. ॥ 5 P *°āstasamāyas* ॥ 6 N *caturaka prāha* ॥ N *tuom* for *evam* ॥ 9 & *ulātṃ* ॥ PPrMp *eva* for *evam* ॥ PPrM *pratipanna* ॥ bhN *siṃhamatāḥato* ॥ 11 Pr *āha* for *āsa* ॥ 12 N *stevhaṃ* for *siṃhaṃ* ॥ 16 N *kravyamukha prāha* ॥ 19 N *caturagenā* ॥ 21 N *kenāpi*, *pi* being deleted by cop., who continues *gram* ॥ bhN *uṣtram* for *uṣtra* ॥ 22 N *vyāpādaya ity* ॥

## Page 99.

2 N *deśaṃ gataḥ* ॥ 3 M *kīnciṃt ta ṣṭya* ॥ 5 M *evam sminn* for *etasminn* ॥ bhNA & PPrpBh *dāserakanātho*, M *dāserakānātho*; Simpl. MSS. H *mahādāserakasārtho*, I *mahādāserathakasārtho*, h *mahān dāseraja* [ja del. by corr.] *kasārtho* ॥ 6 PPrMp *grīvābaddha* ॥ bh(not N) & PPrp *°tanatkāra* for *°ranatkāra*, M *grīvābaddhoṣṭhātī* [corr. to *ta*] *ghaṃghaṭhanatkārakāri* ॥ N *saṃgati* ॥ 7 PPrMp *siṃhaś caturakam* for *siṃ° ja* ॥ 10 bh & PPrp *gamyatām* 2; in N, *ra* is written for 2, the copyist foolishly misreading this figure ॥ 11 bhNA & PPrMpBh om. *mūṃ* ॥ 12 N *caturaka prāha* ॥ 15 bhN & PPrp *grāhī* (in bh corr. by cop. from *grāhī*) for *grāhī*, M *gahī*; Bh *grāhīyāmi*, A *grāhīyāmi* ॥ 16 M om. *pitr* ॥ 17 N *grupaiti* for *°bhgrupaiti* ॥ 20 After *iti*, & ins. *kathā* 21 ॥ PPr *kathā* 21 ॥ P adding

bhN, PPrM

flourish ॥ ॥; p *lathā* 21, M *lathā* 21 ॥ 21 N *tailānyendpi* ॥ 22 N *nirjanānam* ॥ Pr *siāmi* ॥ PL<sup>1</sup> *ea* for *hi* ॥ 23 N *dūrastho smṛte na śvaset* ॥ 24 bhM *dīrghe*, corr. in bh by corr. to *dīrgha* ॥ N *bāhu* ॥ PPrM *pramādinām* ॥ 25 Pr *ivānūsarām* ॥ N om. *mācā* ॥

## Page 100.

5 Pr *ṛitya* ॥ APiM *anāgīkṛtām* ॥ 8 bhPrMp *°vīkṛtita°*, P *°vīkṛtita°*, N *°vīkṛtita°*, in p corrected to our reading, ABh *°vīkṛtita°* ॥ N *śrīrāgābhīyām* ॥ 9 bhN *kasmāl* for *taṁmāl* ॥ Pr *apīya* ॥ 10 Pi *harakah* ॥ N *paraspāra* ॥ bh *sākṣepam*, the cop. writes 2 over *kṣe*, 1 over *pā*; N *sāpekṣam* ॥ 12 M *tata* for *latas* ॥ M om. *va nīlatalāra* ॥ 16 Over *aiśviniā*, cop. of P writes *yā dharitu*, N *braṇ vihinā* ॥ M *dhātodyaman*, PPr (not p) *daṇḍodyaman* ॥ 19 P'r *śama'it* in P corr. from *sāmma'it* by cop.; P (not p) *sāmerā*, M *sāmerā*, *sāmmai* also Hamh. MSS and ABh ॥ 21 Pr *mūha* for *māḍha* ॥ bhN *maṇṭrapatam* ॥ 23 N *śamāḍ* ॥ Pr *damīdamaryāṇto* ॥ 27 M om. *śulbh śyab tāra* ॥ 31 Pr *sārahitā* ॥

## Page 101.

2 In P gloss over *balavatām* by cop *eteyām* ॥ bhN *apūgāh kṛāṇi* ॥ In P, gloss by cop. upon *°yākrānti°* *pasāsa* ॥ 3 P'P' (not p) *atibhūmigata*, with gloss in P by cop. *ahamīṭṭa* ॥ M *gāto* for *gato* ॥ bhN *ātma m°* ॥ 5 Pr *yā* ॥ bhPr (not P) PMPBh *labūhem°*, N *labūhē*, A *labūhē* ॥ Pr *°nigrahā* ॥ 6 bhN *dharmena yā* ॥ 7 M *saṁjagata* ॥ 9 Cop. of P om. the words *tail gathā* &c. to so excl. line 10, but supplies them in marg. ॥ 10 P *°vibhāgme*, L<sup>1</sup> *°vibhāgva*, PrM *°vibhāgva*. The readings of PL<sup>1</sup> are misreadings of the form which *go* has in P, where a small stroke unites the second vertical stroke of *g* with the somewhat longer second *o*-stroke with the result that it looks like *gma*. The copyist of the archetype of P'M took it for *ga na*. The first *o*-stroke before the aksara was naturally taken by the copyist of P and that of the archetype of PrM as *e*-stroke, whereas the copyist of L<sup>1</sup> took it for the initial stroke of *n* ॥ After *etā*, PPrM p ins. *pañcāṅgo maṇṭrah* ॥ 11 Over *maḥātyāgo*, gloss by cop of P *vināsa* ॥ bh *tanḍava*, the corr. writing 1 over *va*, 2 over *da*; N *tanḍava* for *bad atva*; ABh with P ॥ 12 N *vinipūtas* for *vinipālāpratikāras*, P *°kārah kṛīgasitihisī cēḍi pañcāṅgo maṇṭrah*, the words from *śāyam* incl. to *maṇṭrah* incl. being bracketed by cop., who writes again *śāyam* and the following text to *°kṛīas* ॥ bhN PPr (not p) MBh *bhinnasāṇḍhānam*, A *bhinnasāṇḍhyānam* ॥ 15 N *pūṭayitśakti* for *pū° a° śakti* ॥ PPrMp *eva* for *asti* ॥ Pr *mīkha vṛddhartum* ॥ Bh *utrapitū*, M *utripitē*, Pr *utripitū*, bh *tanḥanikūṇ*, N *tanḥanikūṇ* for *utripitū*; cp WZKM. xx. 402; A P with us, Snopl. MSS. H *utrapitū*, I *utripitū*, h *atrūnūpatm* ॥ 18 N *caluprabodhanam* ॥ P'P'P' Mp

bhN, PPrM

*udmūhakt* || 21 Pr ins. *karam* before *karāṭakah* || M agt for *agamat* ||  
 23 bhNΨp *nīcamanūv*°, in Ψ corr. to *nīcamamonv*°, which is the reading of  
 PPrM; in p first corrected to 'no', then to 'tū'; in Ψ gloss: *bhuraṃti*. Sār.  
 SPc, ABh with us. Cp. SPk, n(v) *nāṃcamatānūvrttino*; Simpl MSS. HI  
*nīcajonānūvarttino*, h *nāṃcaganānūvarttino* || 26 P *sapanna*°, N APr *saṃ-*  
*panna*°; Bh with us || 27 N 'pariṣaṣya || 28 M 'udā 'śaṇṇamāṭrinā ||  
 31 Pr *vikta rāṇaṃ* || N *icchāmi* || N *kiṃ na tsi* ||

## Page 102.

1 ΨPPrM om. *kiṃ ca* || M *pvruse*, in Ψ gloss by cop. on *paruse*: *koṭhore*,  
 r torn off with part of margin, e still visible || Pr *adnesyaṃ* || 2 PPr  
*sāzgam*, M *sorgam* || bhN *ca* for *hi* || 5 Pr *śocyena* || 7 bhN *puruṣena* ||  
 9 M *tathā ca* || Pr *bhṛtyagatā* || 10 bhN AΨPPrMp *vinūladheh*; Bh  
 with us || 13 N *gati* || 15 Cop. of Ψ gloss on *mahān*: *puruṣa*, and on  
*prenunno*: *prerita* || Pr *dhāratāṃ* || 19 ΨPr *svāmin* || ΨPrMp *sādguno*°,  
 PL<sup>1</sup> *sādbhuno*° || 21 Pr 'kārmuke || 23 ΨPPrp *ākhyānam*; M om.  
*ākhyānakam* || Pr *āyate* || 24 bh *nagnah*, corr by corr. to *nagna*; N  
*nagnasṛavanako* || 26 N *damanaka prāha* || 28 N *ayodhā*, M *ahodhyā* ||  
 30 M *pratipannā*; in bh gloss on *vipratipannā* *garitoh* ||

## Page 103.

1 M *rājānataḥ* || Pr om. *ca* || M *vimūhiko* || 2 M om. *ca* after *evam* ||  
 3 M *barhasacūram* || 4 ΨPPrMp 'śramanakas || Pr om. *purām* || 5 In N,  
*praśna*° by cop. corr. to *praśa*° || 6 N 'drekhūna°, bh 'drekhāna°, the corr.  
 adding visarga after *dre*, ΨP 'drekvāna° (𑀅 being often written 𑀆 in MSS.),  
 Prp 'dreṣkāṇa° || M 'utāculu° for 'cintāculuka° || In Pr 'mūla° corr. by cop.  
 from 'mūtra° || 10 N om. *para*° and the following words to *parom* excl ||  
 M *paranittacottāras* || 11 Pr *phala* || bh *jāśyasi* (in spite of *bhāvān*) ||  
 12 ΨPPrMp om. *ca* after *ekadā* || 13 PrMp *rājabhāvanam* || Pr *anuvīṣyāha* ||  
 16 bhN *tutaḥ* for *gataḥ*, corr by corr. of bh to *gataḥ* || 18 NΨPPr  
*prṣṭavyoḥ* || Ψ *param* [new line] *kau*° || 19 Over *ācārya* and *mahārāja*,  
 cop. of Ψ gloss: *he* || Pr om. *svargam* || 21 N *sārvopyepi* for *sarvāy api* ||  
 23 N *rājapāśāntikam* || M *svaminu* || 24 ΨPPrM *ekāntopavāsītumāntri*°;  
 p *ekāntāsītumāntri*°, corr. from another reading || M *naho* for *teno* ||  
 ΨPPrMp 'śramanena ||

## Page 104.

1 M 'vadukamulaṃ || 2 Pr *jaya* || M *jayatu deśānōpriya iti* || 4  
 After *ūha* N *mahō[rāja sarvadineṣu svarggaṃ gacchāmi] bahūnām* &c; the  
 brackets by copyist || 5 M om. *śrūyate* || 7 N *yad* for *yady* || 8 Pr  
*uktā* || 9 Pr *skṛtā* || 11 ΨPPrM *ati* for *iti*; ABh with bhN || N *tva*,

then a dot indicating one missing akṣara, then *se*, over *tearase* in bh gloss *tram* by corr. || 14 Pr *kṛmīni te* || 15 Cop of Ψ gloss over *deva* *he* || N *asmi* for *asmī* || 19 In bh gloss on *prātwesmakā*°: *pūḍoṣi* || 20 PL<sup>1</sup> *paśyāsthāham*, M *paśyāsvāhām* for *paśya*, *amba*, *aham* || In bh gloss above *kenāpy adṛṣṭena* *ākāśavānī* || 22 Corr. of bh adds *h* after *vāhmana*, cop. of Ψ gloss over *vāhmana* *he* || M *gyānēta* || 23 After *parama* Pr repeats the words *vāhmonas tasya vāhmanī* &c. l. 18 to *śrutvā* l 22 incl. || N *°pramodapūnamāna*° ||

## Page 105.

2 NΨPP<sub>1</sub>p *tyajātām* || 3 M om. *nādrtya* || ΨPp *°vācehalyā* || M *śanapayitvā* for *śanapayitā* || 6 Pr *°reśmika*° || bhN *rināhotsarvām*, in bh corr by corr. || L<sup>1</sup> om. all between *avalokya* and *śatuparodhāḥ*, l || 7 bhN *ṭavājñū*, in bh corr. to our reading by corr. || 9 ΨPPrMp om. *param* || 10 M *mūḍhu*, Pp *mūḍho* || N om. *sarpanya* || 11 N ms *va* before *sai* is *sa* || 13 Pr *kurkkuta*°, N *kukhuta*°, M *kukuta*° || M *prāptam* || 14 N *°samulbhāva*° for *°sadbhāva*° || N *°saṃśrayaṇī*°, om. *°gṛ*° || N *°gṛāhe* || 17 N *uktā* *°sāv* || ΨPPrM *ścaputrayogyaṃ* || 19 ΨPPr (not p) M om. *tato* || 20 M *gadyatām* || 23 bhN *°restūrīta*° || 24 Pr *abhravan* || Pr *sadbhi drśam* || N *ādrśam* ||

## Page 106.

1 bhN *satair*, corr. from *savair* by cop., ΨPPr *saraira*, M *savira* for *sorvair*; ABh with us || ΨPPrM *no*° for *ev*° || 2 M *grahaparastambhita*° || PL<sup>1</sup> *tothā* for *toṭā* || 3 M om. *vihumbanayā* || 4 PL<sup>1</sup> om the second pāda || 5 bhNPr *kanyā* || M om one *sakṛt* || 6 M *pūrgamrānīmūlitaṃ* || 12 bhN *nāmā* || ΨPPrMp *māhemdra*° || 13 ΨPr *samāyūṭam*, corr. by both copyists from *samāyūṭam*. A with us, Bh *samāyūṭam* || 15 N *śuka prāha* || 18 N *yama prāha* || Pr *kūṭroh* for *kūṭaḥ* || 19 ΨP and first hand of p om *taṃ* after *or*; in Ψ it is added over the line, perhaps by cop. || 20 Pr *eva* for *etaḥ* || 22 ΨP *evākulita*°; p *evākulī*[3rd hand adds *bhū*]ta°, M *evākulīkṛta*° || 23 Pr *to* for *tato* || 24 N *asyokte* for *asya* || *iti* ||

## Page 107.

1 After *iti*, P<sub>1</sub> adds 33 || *kathā* ||, ΨMp add 23 *kathā*, P *kathā* || 23 || 2 M *kanyākṛta*°, bh *kanyānrtavadavanīyatā*, corr. by cop to *°nrtavaravinīyatā*, N *kanyānrtavadavanīyatā* || 3 M *sā rppena* || 4 ΨPPr *ārābhāḥ* || 6 Pr *paramapurusa* || 11 bhN *anubhūtam*, ΨPPr *anubhūtam*; ABh with us || 12 Pr *pūvo sthitas* || 14 N *patnā* || N *vārtā*°, om. *śneha* || 15 After this line Pr adds *kathā* ||, ΨMp add. *kathā* (M adds *i*) 23; P *kathā* || 23 || flourish || 16 ΨPPr *nagnasramanagarbhāḥ*, M *nagnasramanagarbhā* ||

bhN, ΨPPrM

18 bhN *nagaśravanako* || ΨPPrMp *śramaṇako* || bhΨPPr *d-gdhēti*, A *daggha iti*, Bh *daggha iti* || After *iti*, Ψ *kathā* 22 ||, PPr: *kathā* || 22 || P flourish ||, p. 22 (om. *kothā*), M *kathā* 32 (!) || Pr *etun* for *tot* || 19 ΨPPrP *kevalaṃ maṇi°* || ΨPPrMp *°śopajñinū* || In bh gloss on *nītimārggōna-bhijñāh*: *tvadvidhāḥ* || ΨPp *°mārggōnabhijñāna*, Pr *°mārggōnabhijñāya*, M *°mā-ṇānabhijñāna* || 20 Pr *duritruṣaṃ* || 22 bhN *cetaki°*, ΨPPr *civivini°*, M *civivini°*, p. *vetasa°*, corrected from some other akṣaras, the first of which was *civ*, A *vetaki°*, Bh Sār. α, SP (most of the MSS.), *v ketaka°*. Sār. β with us. The stanza is absent from the Hamb. MSS. || 23 Pr *°nāganya* || 24 ΨPPrP 39 (which is also the number of the preceding stanza in these MSS.) for *yataḥ*, M om. *yataḥ* || 25 ΨPPrMp om. this stanza ||

## Page 108.

1 bhN *tarāpaśadasyō°* || 2 ΨPMp *nānamyaṃ*, Pr *nā°namyaṃ* || 3 bh *śūcīmukhyā vāśīśya*, corr. to *°śye* by corr.; N *śūcīmukhyā vāśīśya* || 4 N *damanaka prāha* || ΨPPrMp *kathāṃ caitat* || 6 Pr *taś cēhamanṭakūle* || 7 Pr *upaśyat* || 9 N *°pradeśāt* || 11 bhN *°dhoman* || 14 N *dharmāni* for *dhamaṭi* || 16 ΨPPrMp *uvijito*, in p corr. to our reading || 17 ΨPPrP om. *netra*, which in p has been supplied by 3rd hand; M om. *kīranetra* || 19 ΨPPrP *nānamyaṃ*, M *nāmamyaṃ* || After *iti*, ΨPPrM. 24 *kathā* || P adds flourish ||, p: 25 *kathā* || 22 bhN *upajātas* || 23 bhN *apjātas*, corr by corr of bh to *atijātas* || Pr *'jātas* for *'ujātas* || 24 Pr *'darśitaḥ* || 25 Pr *tv anujāta pītuḥ*, ΨPM (not p) unmetrically *tv anu-jātas ca pītuḥ* || 26 bhN *atijāto* ||

## Page 109.

4 ΨPPr *°saudāryaṃ* || 5 bhNΨPPrM *yaṃ kṛto* for *'laṃkṛto*; in p *laṃ* corr. from some other akṣara, ABh with us || 6 N *idam* for *cēlam* || 8 bhNΨPPrM *dhūpena* p *dhūmena*, me being corrected from another akṣara; Sār. SP Hamb. MSS. ABh with us, h *dhūmena* || 9 N *damanaka prāha* || 11 bhN om. *asti*; but cp. Sār. and Simpl. || Pr *deśāṃtorau gatau* || 13 bh om. *atha*, leaving a blank in its place, in which *atha* has been supplied by a corr. || 14 M om. *kalāśagatam* || ΨPPrMp om. *tv*, which, in p, has been supplied by 3rd hand || 15 Pr om. *gacchāvah*; N *gacchāvah* *iti*; the other MSS. *gacchūva iti*. This use of the indicative is not rare || 18 Pr *°śamaḥṣa jvalam* || M *vyavaharīgyāma* || 20 ΨPPrMp *avyavichinnah*, corr. in p to our reading || 22 ΨPPrP *truti°*, M *trudi°*, for *hrāsa°* || 23 Pr *svabhāvārthatayā* || 25 ΨPPrP ins. *nikṣipya*, M *tikṣipya* before *suguptam*; *nikṣipya* evidently was a gloss of the archetype of these MSS. || PL<sup>1</sup> *asahāyaryasana°*, M *asadayayayana°* ||

bhN, ΨPPrM

## Page 110.

2 N transp. *śaṭ apī taśya* || 3 M *rāksinaṃ* for *parikṣaṇam* || 4 M *enturbhī* | *śatāḥ śataḥ apī kim* || 5 M *śaṭaśatāny eva* || 12 Over *dharmaśāstrā* in Ψ, and under *dha* in bh. gloss. *he* || 18 M *raṃhātān* for *evadāntān* || 20 N transp. *nyāyāḥ dr̥ṣṭo* || 21 Ψ P Pr Mp om. *gataḥ* || 22 bh N *kṛmāde* || 24 M *vacanādevatā* ||

## Page 111.

4 N *pūjyate* for *yujyate* || Pr Mp *vanadevatā* || 5 N *mamāharaṃ* for *mahat* || M *mahākautakam* || 7 N *sarjūtun* || 8 P (not L<sup>1</sup>) *matpānim gatōs* || 10 N *pūrvotklūtanidhāmasaṃ* [*saṃ* del. by cop.] [*pr̥i* del. by cop.] *deśastha*, Ψ P Pr Mp om. *saṃnidhāna* || M om. *śhaśa* || 11 Pr om. *tr̥iṃ* || 12 N *punar* for *putra* || 18 M *bakasanātho* || 20 N ins. *tān* before *bhāṣayan* || 21 Ψ Pp *śaśa vai* || Pr *padpomonkhas* || 23 Ψ P Prp *rudgase*, M only *se* || N *baka pūṣhu* ||

## Page 112.

1 P<sub>1</sub> *ha* for *'ham*, M om. *'ham* || 2 M *śadubhūtopaham* || 3 Ψ P P<sub>1</sub> Mp om. *me* || 5 Pr *'śakavairi* || 9 Pr *dy* for *galy* || bh N Ψ P Mp *'saṃdāt*, A Pr Bh with us || 11 bh N Ψ P Mp *'saṃdāt*, A has a gap here; Bh *'khaṇḍā* || 14 After *iti*, Ψ Mp *kathā* 26, P<sub>1</sub> P *kathā* || 26 || P adds flourish || 17 bh N *dharmaśāstrāḥ pu* || N *'kāmikaṇ*, Ψ P Mp *'karaṇāḥ*, corr. in p to our reading by the copyist; P<sub>1</sub> *nyāyāḥkāṇāḥ* for *dharmaśāstrāḥ* || 18 N *śaśa* for *śaṃṣa* || N *śaṃṣa* ||

## Page 113.

1 N transp. *te sarve* || 2 bh N *vihāṇanoritam* || 4 Pr *pr̥iṭati*, Ψ Pp *jvaliti*, in p corr to our reading || 5 bh *ākṛaṇḍayan*, corr. by cop. to *ākṛaṇḍan*; N *ākṛaṇḍat* || 7 Pr om. *itam* || 10 M *dharmaśāstrāḥ* *cyēti* || After *iti*, P ins. *kathā* || 25 || flourish || Ψ Mp. 25 *kathā*, Pr 29 *kathā* || 16 M *gyr̥ṇyavan* for *dyr̥ṇyavan* || 17 bh N *khaṇḍāśceś ca* || 18 M om. *kasmāt* || 20 In margin of Ψ gloss on *'lopacerno*; *pūṣ(?)pa*, the rest being torn off with part of marg. || 21 N *saṃdānāt* || 22 bh *vaśiṣṭa*, N *vaśiṣṭa* for *viśiṣṭa* || P (not p) om. *khaṇḍ* || 24 Pr *'viraṇṣa*, followed by *daṇḍa* || 26 N *'dandinaḥ*, Pr M *devadandinaḥ* || 29 N Ψ P Pr M (not bh p) om. line 29 and page 114, l. 1 ||

## Page 114.

3 Ψ P Pr (not p) M *tava* for *śat* || 4 M *viśvān r̥yubhigamyo* || bh N Ψ P Pr *vāpṛamālinā*; A p Bh with us || 5 bh N *r̥jor mūrkhāḥ* against the metre || N *mūrkhāḥ śaṭhaḥ* || Pr *tyr̥jāḥ* || 7 N *athenām* for *apy enām* || Pr *enā*

bh N, Ψ P Pr M

'vasthām || M na edīngo for tadāngo || M om. jāno || N tñābhū va || 9  
P kumjaradvat, L<sup>1</sup> kumjarotadvat for kuñjorahrt || 12 ΨPr (not P) nādūko  
(cp. 115, 12); p nāṇḍuko (sic!) || NM vanikuputrah || 13 Pr °gamana  
cintayāt || 15 bhN ratset || 23 N lakṣmana || N nāraka, ΨPr nādūka,  
p nāṇḍuka (sic!) || 24 N jumps from the first bhakṣitā to the second  
bhakṣitā, om. one of them and all between them || ΨPr nādūkah, p nāṇḍu-  
kah || 25 ΨPPrMp om. sã, which in p has been supplied by 3rd hand ||  
bhNΨPPr p yut for yata; Bh yutah, A with us || 26 bhN ava for atra;  
BhA with ΨPM ||

## Page 115.

2 PL<sup>1</sup> om. saha || 3 ΨPr nādūkah, p nāṇḍukah || 6 N preyaṃ ||  
8 M om. lathō ca || 10 ΨPM prararttaryō || N bhayādvahā || 11 N  
lakṣmanah putrah || p nāṇḍukena, ΨPr nādūkena || 12 Ψ here nādūko;  
Prp om. nādūko || 13 p pākṣyat || 14 Pr nādūka, p nāṇḍuka || 15  
ΨPr nādūka, p nāṇḍuka (sic!) || N nādūka prāha || 16 N lakṣmana prāha ||  
ΨPPrMp om. the text between °nāpahrtah, l. 16, and bho lakṣmana, l. 18. In  
p it has been supplied in margin by 3rd hand || 17 N ātathyaavāti[ti del.  
by cop.]dā || 19 N lohamayitūlām || 22 ΨPr nādūkenō || 23 ΨPr  
nādūkam || 24 ΨPr nādūko ||

## Page 116.

1 ΨPr nādūko || Pr saḥhyam for sutyam || 2 bhNΨPPr upahartam;  
ABh with us || ΨPr nādūko || 3 PL<sup>1</sup> so for bhoḥ || 6 ΨPr nādūko ||  
9 After it, PPr ins. lathā || 27 || P flourish ||, ΨM lathā, 27 || 11 M om.  
kulānvatam || Pr durbhaga || 13 bhNAΨPM vairūpyopahrtās; Pr Bh and  
Simpl. HI with us; Simpl. h vidūryopahatās ca, corr. by corr. to virūpyopa° ||  
bh kāmṭavapusaṃ, N kāmṭavapusaṃ || N dukkhitah for dukṣhetū || 15  
N lathā ca || 16 bhΨPPrM duseārinyah, N duseārinyāṃ; Bh duseārinyāḥ;  
A with us; Simpl. HI kulāṇāṃ, h asatīnām || 17 bhNAΨPPrM ceṣṭi-  
tam, Bh with us In Simpl. MSS. HIh this stanza is missing || bh  
prattater; N prahr, then blank for one akṣara, then tte; ABh with ΨPM ||  
18 ΨPPr karīyate || 22 M mūrkhena sahaśrāṇi vāsopi || 24 ab in M  
only. varam jaladhīpāṇam || N °vanāvarapātānam, Pr jvalanāvaṭava[va  
corr. by cop. from ta]nam || 27 N rova for va || N śubhāt for śu° ga° ||

## Page 117.

1 N yātāpy for mātāpy || 2 Pr gavāśīnāḥ || 3 bhN vacā, in bh  
corr. by cop from vacāḥ; Pr girah for vacāḥ || 9 Pr ekasmimścit || 11  
Pr apetaṃ || Pr drūṇyah || N paṇyare || 12 N ūrubhāḥ || 15 ΨM  
tana, PPr tena for tātā || 16 ΨPPrM āgacchamtaṃ for āgatam || 17  
Pr ākarot || bhN °svōmina, AΨPPrM °svāmin, B svāmin, without madīya ||

bhN, ΨPPrM

18 Bh *atthānaṃ badha vadha vyāpāraṇi*; A *tuḥ enaṃ bapphaya 2 vyāpādaya 2 it.* See 118, 2 || 19 ΨPPrM transpose. *vijā tat* || M om. *śubhacāraṇaṃ* || 20 Pr *rājā anyata dā°* || 21 N *āsāyaṃ* || 23 Pr *'syāthapā°* ||

## Page 118

2 Bh *vadha 2 pāyaya 2 ity*; A *bandha ghāṭayata ity* || 5 After *bhavanā* Pr adds *kathā* ||, ΨP add. *kathā* || 28, P adding || flourish ||; M *kathā* 28, p 29 *kathā* || 6 Pr om. *yataḥ* || 8 N *avavadhārthi* || 9 N *damanaṇa prāha* || 11 M only *bhāṃ* for *vanik°* || N *vanikaputrabhṛtpratiśbhāṃ* || 13 Pr *anubhavati* || 14 bhNΨPPiM *rājānti°*; A with us, Bh *rājānti-*  
*mukho bhavān* || 15 N om. *putrā* || Pr *°dukkhaya*, ΨP *°dukkhaya*, cop of Ψ inserting afterwards *h* before *'kka* || 16 bhNΨPPi *te cāhatuḥ*, M *te vāhetuḥ*; ABh with us || bhN *sayamukha*, A with us, in Bh this passage is altered || 18 ΨP *vijāṭayam*, PrM *no jūṭayam* || Pr *cāpūreṇam* for *cā tvām apy* || 19 ΨP om. *dukkhena dukkhitam dṛṣṭvā*, but cop. of Ψ adds these words in marg. || 24 M *vagantam* for *hva gantam* ||

## Page 119

1 bhNΨPPrM *kāpy*, A *krāpy*; Bh *krā 'pi nbbhi°*, in spite of *no khala* || 2 Pr om. *iti* || 3 Pr *°manorathām anuvigāmah* || 7 N *prasthitaṭkar* for *prasthitaṭkar* || N *bhāṭapūro* || 8 N *ter yagā°* for *tan magā°* || N *centiti* || 9 M *svasvādātaram* || 10 In Ψ, cop. adds *na* over the line putting a small vertical stroke over the preceding *yā* to indicate the end of the word. Owing to the small interval between the lines, *na* is not very distinct and may easily be misread for *ja* or *nī*. PL<sup>1</sup> indeed misread it for *ja*, and taking the preceding separation stroke for an *r*-stroke, both these MSS. write *je* for *na*; Pr *na* for *na* || M *bhāṭapūro* || 18 M *lagno 'braṇi*, om. *ca* || 21 Pr om. *samasyānti* || bhNAΨPPrM Bh *sahāya°* || 23 ΨPPrM *mārggāsannā bhittā°* || 24 Pr *°grha* ||

## Page 120.

1 N *vitānānā°* || N *poṭṭi* for *reddha°* || 2 N *°rupaya°* for *°ratābhāṇā°* || 5 M om. *ratnānā* || N *grhita* for *gr° gr°* || 6 Over *ānagata*, gloss in bh. *gūyam*; NM *ānayat* || 7 bhΨPPrM *ullampitānām*, N *usomitānām*; ABh with us (only A *°ti°* for *°thi°*) || 8 In N, *°pota°* corr. by cop. to *°pota°* || 10 Pr *yato* for *santo* || 11 ΨPPrM *tārasvaram* || 13 N *dṛṣṭatipratyaya°* || 15 N *ady* for *yady* || bhN *°parāpi* || 17 N jumps from the first *avāṣyaṇa* to the second *avāṣyaṇa*, l 18, om. one of them and all between them || 19 N *vrāṇā°* for *kārā°*, ΨPPr *kāropavarake* || 22 ΨPPrM om. *ludā* || Pr *lobhāṇiṣṭam* ||

bhN, ΨPPrM



## Page 121

1 Pr *aroṣyaṃ ga°* || 2 N *śiddhye* || 3 N *avaram* || N *vidāranū* ||  
 4 N *°yodareṣu nipunam* || 5 bhNAΨP *vīkṣyamāno*, Pr *vīkṣyamānaḥ*; Bh  
 with us || ΨPPrM transp. *sa durātmā* (M *durātmā*) || 6 ΨP *āsālayati*,  
 in Ψ corr. by cop. from *āsādayati*, which is the reading of PrM || bhN  
*echinnaratnasattvasaṃśroyaḥ*; ΨP *chinnaratnasattātsaṃśayaḥ*, M *echinnaratnu-*  
*sattātsaṃśayaḥ*, Pr *chinnaratnasabhāvattāḥsaṃśayaḥ*, A *chinnaratnasattāsaṃśayaḥ*,  
 Bh *chinnaratnasattāsaṃśaya* || bhN *ata* for *svata* || 7 Pr *°vidāravīdāraṇa°* ||  
 bhNAΨPPrBh *nistrṃśo*, M *nistrṃśo* || 9 bh *svataḥ*, N *ataḥ* || 11 bhN  
*oti°* for *atkhṛti°* || 13 Ψ *na* (ṣaṅgomyoṣa) *knomy omīṣāṃ*, the brackets by  
 cop. Pr *esāṃ* for *amīṣāṃ*, a reading clearly going back to the ship of the  
 pen of Ψ || NPr *svabhṛtīṣāṃ* || bh *dr̥stum*, N *dr̥stuhm* for *draṣṭum* || Pr  
 jumps from the first *°vidāraṇam* to the second *°vidāraṇam*, l. 14, om. one  
 of them and all between them || 17 ΨPPrM *°vicāṇanamātro°* || M *mahā-*  
*vaiśusaṃ* || 18 bh *varsasam*, N *cai sāhasam* for *vaiśusaṃ* || 20 Pr *sotvara*  
*pr̥thvīṇam* || bhN *saptāḥ* for *pr̥ptāḥ*, in bh corr. by glossator to our reading ||  
 24 ΨPPrM *uktam* for *muktam* || N *bhata°* ||

## Page 122.

1 N *bhāṃdāgūritre* || 2 M *ataḥ* for *alpa* || ΨPPrM om. the text  
 between *melayitvā* and *rājā*, l. 4 || 3 N *saṃgramiṇa* || 5 A om.  
 here the words *mitrodhvaje* &c. to *anubabdhūva* incl., inserting them after  
*avalokya*, l. 15, and adding *anyadā*; BhK with us, but with variants. Bh:  
*mitradvājārppitasarvarājyāṅgabhārah svocchamḍavrttir vilāśasaukhyāny anubha-*  
*vati sma*; K *mitradhvaje samūropitasarvāṅgarājyabhāracintā svocchamḍavrttir*  
*vilāśasaukhyam anubhavati sma* || ΨPPrM *°vrttivilāśo°* || N *°sauhyaṇubabdhūva* ||  
 11 M om. all between *rājāpi* and *svakhodga°* || bhΨP (not Pr) *vānaraṇi*  
*mativi°*, N *vānaraṇi otivi°*; ABh with us || 12 N *anya* for *alpa* || M  
*rāgrhābhyāse* || bhNΨP *nānātarukhamḍitam*, M *nānātaruṣaṇḍitam*, ABh *nānā-*  
*tarumamḍitam*; Pr with us || 13 Pr *prathamaramanam* || 14 ΨPPrM  
*bahukusumasugamḍhiparimalaramaṇīyam* || 15 bhN *gṛhaṃ* for *sakḥ* || bhN  
*praviśyate* || 17 ΨPPrM om. *śrāntena* || 18 N *svāpini* || 23 Pr *nivṛti-*  
*tum* || 24 ΨP *punaḥ*, PrM *punā*, all these MSS. only once ||

## Page 123.

1 N *bhramaraprahāraṃ*, om. *m anu* || 4 ΨPPrM *visrabdhe* for *visvaste* ||  
 7 N jumps from the first *kūryam* to the second *kūryam*, om. one of them and  
 all between them || 10 bhN *kataḥ* for *mṛtaḥ* || After *nīpaḥ*, ΨPr add  
*kathā* 29 ||, M *kathā* :, P flourish *kathā* || 29 || " || N *karatuka prāha* ||

bhN, ΨPPrM

12 bhNAΨPPrMBh *paśāṅga*° u 14 bhN *antāśr* u bhNΨPPiM *naśva*  
*kāryam*; in Ψ a later hand adds gloss *nīśaṅgam na karoti*. A with us; Bh  
*naśvākārye vnaśyate* u 15 bhNAΨPM *sādhu*, Bh *sādhuś tu kā*°; P with  
 us u N *na* for *tat* u 16 M om. *tathā* u 17 ΨP *nyhati* (*ya* being  
 written in Ψ as in *jjha*, Table II, no. 12, 2a), P *upsate*, N *nyate* N's reading  
 is a misreading of the old-fashioned °*jjh*° of bh, which has the same form here  
 as in Ψ in our Table II, no. 9, 3 b u N °*bhaktu*°, M *śikhanaktonuklopi* u  
 18 First pāda in Pr. *pad ākāryam eva tam akāryam* u 20 bhN *prabodhi-*  
*śair* u 21 Pr *dhīyate*, corr from *thīyate* u 23 M om *na kartavyam* u  
 26 ΨPPiM om. *ton* u Pr *hradhāmbadhigam* u

## Page 124

2 Pr om. *bhṛtyasya* u N *prapāśa* u 3 Pr *bruvānāy* for *urpānāy* u 4  
 N *bhṛtyā*, M *bhṛtyah* u 9 bhNΨPPrM *brāhmanā sarvabhakṣi*; Bh *vrāhmanā*  
*sarvabhakṣi*, A *vrāhmanah sarā*° Cp on this stanza SP page lvi u 10  
 bhN *cārāṣṭi*, M *vāvaśā* u ΨPPrM *dayamalak* u 11 Ψ *prekṣyaḥ*, PPr  
*prekṣyaḥ*, M *prekṣyaḥ* u bh °*dhakṣitah* u 12 ΨPPrM *tyagāḥ sa va* u  
 ΨPPr *krām*, M *cākrām* for *ca kṛyam* u 15 NP *dehim* for *deham* u  
 18 Pr om. *rājyaṃ* u 20 N om. *api ca* u ΨPPrM *parasā* u 21 bhN  
*cāryapara* u 22 N *pracuranīyulhanāyama* *ca*; cp. Śū. 63, 3 u 23 M  
*veśyāgateva* u M *nrpat*]corr. from *tī*]ter u 24 M *atthadūpita eva* u 25  
 bhNΨPPrM *jānāsi*; Bh *jānāti*, om *na*; A with us u 26 N *samvadana*°,  
 ΨPPr *sāmamanadāna*°, M *sāmāmānulanā*° u

## Page 125.

1 bhNAΨPM *viśā*, Pr *viśā*; Bh with us (but *hi* for *ca*) u 3 ΨPPrM  
*nōpadeśyam* u 10 ΨPPrM om. *kṛṇ ca* u ΨPPr *prstāḥ prstā*, M *prstāḥ*  
*prstā* u 12 ΨPPrM *prstāyāḥ* u 13 M om *śreyo vālikahitay* u 15  
 N om. the words between *drśyate* and *vyomni* u 16 M *valyate* u bhN *kha-*  
*dyota* u 18 bh *bhāvāḥ*, the first dot of the visarga being added above, the  
 second one beneath the line (see vol. xi, Table II, no. 7, 4 b); hence N  
*bhāvāḥ* u 19 bh *tu* [new line] *tasmād*, N (misreading *tu* for, or correcting  
 it to, *na*) *na tasmād* (vol xi, Table II, no. 7, l 4 c and l. 5 a) u 26 bhNΨPPr  
*paravocanam pra*°; Pr om. °*nā*. ABh with us u M *na* for *na*, P om. *na* u  
 27 M *vicāryabuddhina* u 29 Ψ *prathamatantram*, Pr *prathamatantram*,  
 N *prathamatantram* u After *tantram* ΨPPrM ins. *kathā* u 29 u ΨPPrM  
*ādyaślo*° u 30 bhNΨPPr *snehēti*, Ψ with a daṇḍa and 9 avagāhas before  
*snehēti*; M *laddhumūno mahamā*, A *sneha* *eti*, all these MSS. omitting the  
 rest of this stanza. But cp. the end of the other books. After this stanza,  
 Bh adds: *na nīcayanisanisarggān nara bhadrāni paśyati* | *erśasambhavaḥ pratis*  
*jambukena vivṛitā cēti dvātrīṃśatimi kṛthā* u flourish u *ślokaśaśra 2000* *eti*

“flourish” *śrī* || Cp. my remark on SPI, I. I may add here, that the same stanza occurs in the MSS. Dec. Coll. II, 44, and XXIV (Bhand. Rep. 97), 417. Both these MSS. have this stanza in the *beginning* of the first book after our first stanza. Variants: a II, 44 ‘*saṃparkān*’; ed both MSS. *darśayaty eva vikṛtīm svajanēpi khalo gothā (417 valo gathā)* || After *snehēti*, l. 30, bhN add *iti prathamam ākhyānakam samūptam*; M *parica* ° [° indicating the abbreviation] *prathamatamtam*; Ψ PPr with us ||

## BOOK II.

## Page 126.

1 Owing to the loss of one leaf, there is a gap in the text of Ψ extending from the beginning of book II down to 128, 7 *vāsa sunaya*° excl. || NA om. *arham* || 2 A *mitrasaṃprāptināma*, corr. from our reading; Bh *mitraprāptināma*, Φ *mitroprāptir nāma* || Bh *ādślokaḥ*, Φ *ādyaślokaḥ*, A *ādimaślokaḥ* || 3 A *buddhikīnā* || 4 Φ *lākeṣu mṛgakūrmavat* || 6 M *jana*, om. ‘*pade*’ || Pr *pramadōraupyaṃ*, M *pramadāroḥkaṃ* || Φ *prathamadūropyanāma* || APPrM Bh Φ ins. *ca* after *lasya* || M *mahācchrāyo* || 7 Bh Φ *nyagrodhaḥ* (om. *pādupah*); M *nyagrodhapādu salthyāśrayo* || Pr *sa cāśrayo* for *sarvāśrayo* || A om. *uktaṃ ca* || 8 N *śākhāsuptanargah* || Bh Φ *ālimatīnachadaḥ* || 9 N *ttata*° for *kṛta*° || 10 A *viśrabdho* || A *nipatakusumaśāghyaḥ* || 11 M ‘*yaṃgha*’ for ‘*saṃgha*’ || A ‘*sukhadair*’ || M om. *bhūbhāra*, writing *bhrto* || 12 AMBh Φ om. *ca* || M *vāsyayā* [sic!] for *vāgasah* || APPrM om. *prātaḥ* before *prāna*°; Bh inserts it before *pracalitaḥ* || Φ *prāta-calitaḥ* || 13 Bh Φ *śāradhustōnanivāsinaṃ* || A *āyātam*, corr. from *āyāntam* || Bh *āyāntanugrarūpaḥ*, Φ *āyāntanugurūpaṃ* || 14 A *sphuṭitakasvaranāṃ*; Bh Φ *sphaṭita*°; N *sphuṭiputakata* [ta deleted by the copyist] *raccaranāṃ* || bh *udbuddhapimḍakam* || M *udbuddhapimḍiparusaśurīracchaviraktāntanayanāṃ* || Bh ‘*chaviraktāyutanayanāṃ*’ || Φ *itī puruṣaśarīrachaviraktāyutanayanāṃ*, A *raktāntanayanāṃ* || 15 Φ *ūrdhvarūha*° || N om. all the text between *iva* and *sarvopātākānām* (l. 16) || bh APPrM *kūla* || 16 A *va adharmopadeśāram* || Bh Φ *āgachantam* || Pr *erum* for *ekam* || 18 Pr ‘*maadēmtayāt*’ || PPrM *pūṣi* || Bh Φ om. *kiṃ* after *cikrṣati* || Bh Φ *ma-maivārthāya* || bh *āho ści*, N *ahości*, Pr *āho śvid*, P *ahaz scit*, A *aho scit* for *āho scit* || 19 bhN *kutsad* for *kāścid*; Pr Bh Φ om. *kāścid* || A *anyo ‘dhyāvasāya*, MN *anyo ‘syāvasāya*, Φ *anyo ‘sādhyavasāya* || Bh *koṭukapurāḥ* || Φ *kantukapurāṣṭham eva* || 20 MBh Φ *vitanya* || A *dhānyakanāvakīrya* ||

BhΦ *ekṛga* || BhΦ *dr̥sar* for *tato*. Cp. Śhr. 61, 11 || Pr *śidūre* for *nātidūre* ||  
 21 PPrMBhΦ *atha* for *etra* || Pr *niyaṇtās*, M *niyaṇtritaṇs* || 22 BhΦ  
*kanin* for *kanāḍin* || M ins. *kālān* before *kālāhulam* || 24 BhΦ *haṇin* for  
*baṇḍin* || Pr *th* for *'py* ||

## Page 127.

1 A *mahājanam* for *mahājālam* || PPrMBhΦ *sa nipāta°* for *saṃnipāta°* ||  
 2 bhN *eva* for *evam* || BhΦ *na kusya kaseiḥ doṣaḥ* || Pr *anya* for *asya* ||  
 3 Φ *vijñāyate* || 4 BhΦ *vane* for *katham* || P *harimasyāṃsambhavo* ||  
 5 A *anarthakam*, corr. from *anartha katham*, M *prāptodyonartham*, om. *katham* ||  
 6 A *vipattigūḍhamenasūṃ* || M *kṣīṇatā* for *kṣīyate* || 7 Pr *diveṇṇa°* ||  
 9 BhΦ om. *atha* || P *udyasya* || 10 PPrM *pāsabamāhanayā°* (M *°sānā-*  
*nulas*, Pr *°sānāhutaṃs*) || N *pratyutpannatayā* || BhΦ *urācu* || 11 Bh  
 om. the second *na bhelaryam* || 12 Bh *sarveṣa vyasaneṣu eva*, Φ *sarveṣu*  
*vyasaneṣu* || M *buddhi nāhyate* || 13 BhΦ *abhyatā* || 14 Φ *ekacittibhūya*,  
 Bh *ekacittigabhūya* || Bh *jālam iha kṛtānagatam*, Φ *jālam iha kṛtānagatam* ||  
 15 ABhΦ *asamhitucittānām*; but cp. l. 26 f. and śloka 7 a || 16 M  
*prthugrīvāḥ*, BhΦ *prthugrīvāḥ* || N A P<sub>1</sub> BhΦ (not bhPM) *anyonyā°* || 17  
 BhΦ (not A!) *asamhitā* || 18 BhΦ om. *katham etat* || 20 BhΦ om.  
*hi* || A *bhāramilā*, N *bhādā* || N om. all the text between *poṣṇaḥ* and  
*svecchayā* (l. 22) || 21 BhΦ om. *ca* || BhΦ om. *prthak prthag* || 22 M  
*madhyāḥ* || After *pakṣinaḥ*, Φ (not Bh) inserts *prativasati sma* || Φ (not Bh)  
*ekayā grīvāyā* (!) *na dattam tadā*, &c., l. 24 || N om. all between *grīvāyā* and  
*hopāt* (l. 24), the missing text being supplied in the margin || 23 A om.  
*kvāpy* || Bh om. *atha* || P *ardha* || 24 Pr om. *jatā* || PM *dvitayayā*  
*grīvayā*, Pr *dvitayayāṃ grīvayā* || 25 A *mṛtyur evādharaḥ* || 26 Bh (not Φ)  
*vrūṇimī* || BhΦ *prthugrīvā* || After the first *iti* P adds *1* || *kathā* || Pr M  
*1 kathā*, BhΦ *prathamakathā* || Φ adds *1* || BhΦ ins. *ca* after *evam* ||

## Page 128.

1 PrM *itāne bandham* || A *nirbhayapra°* || 2 N om. *idam* || BhΦ  
*idam ity ākulacittāḥ imam* (Φ *idam*) *ślokaḥ* || M *iti cūṭayāt*, A *ity acūṭayāt* ||  
 3 BhΦ *harantā* (!) *te* || 4 PL<sup>1</sup> *nu* for *tu*; BhΦ *yadā bhūvi patisyanti* (!) ||  
 BhΦ *vāsyam* || 5 BhΦ *anusartum* || 6 A *°bhābhāgūn upari* || M *raṇtum*  
 for *gṇtum* || N *laghupatanakasya*, om. *ca* || 7 ABhΦ om. *ca* after *laghupa-*  
*tanakaḥ* || Φ sets in again with *vāsyā sunayā°* || Bh (not Φ!) ins. *tu* after  
*Citragrīvāsyā* || A *sustacaritena*, corr. from our reading, BhΦ *navacaritena* ||  
 Φ ins. *sā* before *durādhyā°*, but cop. deletes it again || BhΦ *durabhi-*  
*prāyena*, but cp. 126, 19 || 8 Φ *mukh* (once); A om. *mukh mahar* ||  
 Bh *utsa-*, Φ *utsu* for *ulrjya* || A *kautukavāsas*; P<sub>1</sub> *kautukaparasyu deva*  
*kapota°* || 9 Φ om. *ca* || Bh *ayam ca durātmā* || BhΦ om. *itā* ||

From 128, 7 bhN, A, PPrM, BhΦ

M *viṣaṇamārgge vya°* || A om. *jīḍtvā* || A *vikatōśaḥ* | *abivṛt* | *pratimūrttaḥ* || Bh *pratimūrtte* || *avṛvīt* || 12 Before the *āryā*, Φ (not Bh) inserts *bhānyam bhāraṇ* || Φ (not Bh) om. *bhavaṇ ca bhānyam* || 13 bhN *bhānyotā* || 14 M *pūṃsā* || BhΦ *ca* for *ce* || 16 A *vikāṃgāṃśālōbbhaḥ*, corr. by a later hand to *vikāṃgāṇīm eṣa lābbhuḥ* || PrBh *luṭumba°* || 17 BhΦ *pratyūrttaṃ* || 18 BhΦ *taddasmākaṃ* || M *pramudārobḍhe na gamanaṃ* || 19 BhΦ *gatas tatra ca uttaradīgībhōge* || A *harinyo*, corr. from *hirinyo* || Bh (not Φ!) *hiranyanāmā* || ΨPPrM *mama suhṛd atisaṃyena priyaḥ* | *tatra* (M *priyas tatra*, om. the punctuation) *vasati* || 20 bhNA *avalambitaṃ* || A *pāśavimokṣanāya itī* || 21 BhΦ *tikṣāṇḍ°* || A *harinyumūśaka°* || M *tad dḥ lughu durggam* || ΨP *ateruḥ* || 22 Pr *tha* for *ca*, but del. again without another correction || 23 N *śatamukhābalaṃ* || 24 BhΦ *pakṣapātā°*, A *pakṣapātā°* || A *harinyo* || Φ (not Bh) *vijabalaḍurggam anuṣṛtya* || 26 A *mām etām avasthāṃ*; Pr *momenām a°* || 27 Bh *krutā*, Φ *toṣ*, for *śrutiā* || A *durgāmtara*; Bh *durggāṃptakagataḥ* (!), Φ *durggāṃpturagataḥ* || Pr *bhaṇi* for *bhādṛa*, but *na* corr. from some other akṣara smeared with *gamboge* || 28 ΨP *kūḍṛg ca*, M *kūḍṛg va* || A *tu* for *te*; a later hand corrects this to *tava* || BhΦ *kṣamyatām* for *kathiyotām* || N *citragrīva prāha* || 29 BhΦ *kapotas* for *kapotapatis* || BhΦ ins. *tat* before *satvaram* || N ins. *śrutiā citraṃ* before *tad ākarnya* || 30 BhΦ *parīkṣitām* || bh *niskāman*, N *niskāmonnam* || Bh (not Φ) *avruvīt* || 31 N *kāriṇaḥ* for *dōyinaḥ* || 32 BhΦ *muhātmanām* for *kṛtātmanām* ||

## Page 129.

1 Pr *atra* for *atha* || Φ *pāśabamūka*, Bh *pāśabamūkaṃ* || BhΦ *saviṣṭam*, then Bh *hiranyōvṛvīt*, Φ *hiranyo'vṛvīt* || 2 BhΦ *kathayati* for *kathaya*, *itī* || BhΦ om. *uktaṃ ca* || 3 ΨPM *yaśyōn va* || Φ (not Bh) *yaśmā cānana ca yathā ca ya tvayā ca tva yatra ca śu°* || 6 M om. *tāvaca* || 7 BhΦ om. *kim ca* || ΨPPrM *kiṃ locanānām* || BhΦ *vikacōipolamṭvīsām* || 9 BhΦ *yadāśu* for *yadāśya* || M *mṛtyuṃ* || Bh (not Φ) *purito* || Pr *viṣṇuḥ* || 12 Φ (not Bh) *pārśvasthiti* || A *duḥā* | *naṃ naiva*, corr. in the margin by a later hand to *daivāt tad vanam* || 13 Bh *karayo prabā°* || 15 PrBhΦ *samīkṣa* || 16 Φ (not Bh) *atī* for *itī* || Pr *meti* for *me matih* || 17 M *saṃghāthuvartty* || 18 BhΦ *vadhyaṃte* || 19 Pr *durnāti kim* || 20 A om. *hi*; a second hand supplies *yaṃ* in the margin || 21 Φ *uktū*, Bh *uktivā* || BhΦ *pāśān* (Φ *pāśan*) *na chettum ārabdhaḥ* || 22 BhΦ om. *uktaṃ ca* || M *ma* for *mama* || A *pāśam* || Bh *pāśuś chi-tāṃ*, Φ *pāśusthitāṃ* || 23 BhΦ *tad ākarnya* || M *juna* for *na* || A *sāminā* || 24 M ins. *kaṃ* before *nantaram* || BhΦ om. *bhādṛa* || Φ *mamaḥ* || 25 Φ (not Bh) om. *tat* || BhΦ *kathaya me dāvanmātram api saṃmānam*, then Bh *na karomi*, Φ *ta karosi* ||

bhN *etāvanmānam*, M *etanmānam* ॥ BhΦ ins. *gataḥ* after *uktam ca* ॥ 26  
 BhΦ *datte* ॥ 27 Bh *vithābhū* ॥ A *kātarāḥ* for *kāhīd* ॥ 30 M *uparam*  
*vo* (read *ca*) *mama* ॥ BhΦ *kudācin mama* ॥ A BhΦ *atha*, om. *cā* ॥ 31 Bh  
*tad avasyam*, Φ *tad avasyam*, for *tan nūnam* ॥ A *narukāpātāḥ* ॥ Ψ PPrM om.  
*uktam ca* ॥ 32 M *thanu* for *prabhuh* ॥ 33 Φ (not Bh) *ca* before *sūdati* ॥

## Page 130

1 A *harinyah* ॥ Bh *hiranya āha*, Φ *hiranyāha* ॥ BhΦ *sarvam* for *imam* ॥  
 M *svāmin na dharmam* ॥ 4 bhNAΨPM (not PrBh) *yaś ca* for *yaśya* ॥  
 M *nrtyesu* ॥ 5 Bh *trialokyasthūpi* ॥ 7 BhΦ *svāśraya jagāmu* ॥ M *vedam* ॥  
 Pr om. *sādhu cēdam ucyate* ॥ 8 bhNAΦ *duḥsādham*, Bh *duḥssādham*, in A  
 corr. by second hand to *duḥsādhyam*, which is the reading of Ψ PPrM. Read  
*duḥsādham* (cp. Pāṇ. III. 3, 36). But cp 131, 36 ॥ M *vyataḥ* for *rai yataḥ* ॥  
 9 BhΦ *saṁālyeva*, bhN *saṁālyeva*, Ψ PPr *saṁālyeva*, M *saṁmanātra*, A  
 with us ॥ 10 Ψ PPr ins *ca* after *sarvam* ॥ bhNA *bandhanamokṣam ca*,  
 Ψ PM *bandhanamokṣam*, Pr *bandhanamokṣam*, Ψ PPr M om *ca* ॥ BhΦ *saṁśrayo*  
 for *viśmitamanā* ॥ Pr *cintayat*, Φ (not Bh) *racintayat* ॥ After *vyacintayat*,  
 two leaves are lost in Ψ, which sets in again p 131, 1 is ॥ 11 BhΦ  
*buddhi aho* ॥ Pr *hiranya*, A *harinya*, A with a *śya* and a mis-written *nya*  
 before *nya* deleted by the copyist himself by smearing *śya* and the first *nya*  
 with gamboge ॥ 12 A *hirinyena* ॥ BhΦ *pratikāṣaṇam* ॥ BhΦ *campala-*  
*prakṛter a* (Bh *e* for *r a*) *mīśvāsoparaś ca na ca kendrī rāncayitṛm* (Φ *rāncayatam*)  
*śakyah* (Φ *śakya*) ॥ A *viśvāsam na* ॥ 13 N *vampitubakyaś* ॥ bhN *tathāpi*  
 for *tathāpi* ॥ BhΦ *iti* for *eva* ॥ 15 In bh a gloss on *svāter*: *nakṣatrasya* ॥  
 Pada d in BhΦ: *svātyudakam saṁhate* ॥ 16 M *pūd*, om. *pūda*° ॥ 17  
 BhΦ *tūvad ehili* for *itas tīvat, iti* ॥ 18 BhΦ om. *kabai* ॥ bhN *sūriśeśa*° ॥  
 19 N *vāyasa prāha* ॥ 20 BhΦ *tad ākarmya* ॥ A *hirinyo* ॥ BhΦ om  
*viśeśād* ॥ Bh *'ṁtallīnaḥ*, Φ *'ṁplalīnaḥ* ॥ 21 M om. *sa*, perhaps owing to  
 the circumstance that in Pr *sa* looks exactly like *se*, as the visarga of *n* (in  
*bhavan* l 19) touches the right edge of the upper horizontal stroke of *sa* ॥  
 BhΦ *saṁāgataḥ* ॥ 22 NM *hiranya prāha*, N om all the text between  
*prāha* and *bho varam* 131, 2 ॥ PL<sup>1</sup>'s for *'sti*, BhΦ om *'sti* ॥ BhΦ *kāryam* for  
*prayojanam* ॥ A om. *iti* ॥ 23 BhΦ om *me* ॥ Pr *ti*, BhΦ *pratih* for  
*pratītiḥ* ॥ 24 BhΦ om *bandhane saṁjāti* ॥ Bh *bandhamokṣo*, Φ *bandha-*  
*mokṣam* ॥ NABhΦ om. *iti* ॥ 25 Φ (not Bh) om. all between the first  
*mantrī* and *uktam co*, l. 36 ॥ A *hirinya āha*, Bh *hiranya āha* ॥ Bh *bhoktāḥ* ॥  
 26 bhAPPrM om. *yo*, bhPPrM insert *ya* before *atmano* ॥ 27 AM *cāpi*  
 for *vāpi* ॥ BhΦ *hāsyatām yūti sa kṣitau* ॥ 28 Φ *raśyam*, Bh *raśyatām* for  
*ganyatām* ॥ 29 Φ om all between *karosi* and *uktam ca* ॥ PL<sup>1</sup> *karṣyāmīti*,  
 M *karṣyāmī* ॥ Bh *tvayī saha varṣmā* ॥

From 130, 11 bhN, A, PPrM, Bh &

## Page 131.

1 BhΦ na *hi* for *nāsti* || 2 bhNAPM (not P<sub>1</sub>) *vividham*, in A corr. to our reading by cop. Cp. l. 6 || 3 A *yatah*, but *ya* written on some akṣara deleted with gamboge || 4 After *vairam* an akṣara which seems to have been *tto*, is deleted in A by two strokes and gamboge || BhΦ *prōk* for *drak* || 5 N *prāha* for *āha* in both places || 6 Φ *kārananippāditaṃ* || Bh *nippāditaṃ*, A *nspannaṃ* || P *krmitiṃ* || P *tat tad ahepikāraṇānād*, bhPr *tat tad ahepikāraṇād*, N *tat ta zhepikāraṇād*, Φ *tat tad ehopakāraṇād*, Bh *tat tad . . . opakāraṇād* || BhΦ om. *punaḥ* || 7 M *nāma gacchati*, P *nāpacchati*, A BhΦ *na gacchati* || A omits all between *nakulasarpānām* and *pativratākulatānām*, Φ omits all between *°nakhāyudhānām* and *paṇḍitamūrkhānām* (writing *pāṇḍitamūrśānām*); Φ then continues. *pativratākulatānām dīya* [cp. Bh !] *jalānalayo devadetyūnām sapāsaya* [cp. Bh !] *māijārānām sapatnyo śiṃhagojōnām labdhakaharīnām kākolūkāno digambaranām* [cp. Bh !] *saṃjanadurjanānām*, &c Here it is evident that the archetype of A and that of BhΦ had an omission, which, in the margin of the archetype of BhΦ, was supplied from another MS. Fortunately for us, the copyist of Φ inserted this addition into his text in a wrong place || bhNBhΦ *śiṃyubhuk°* || 8 Bh *sāpāsayaṃrjūnām* || M om. *ludbhakakarīnām* || N *ludbhake ha°* || 9 Bh ins. *dvijadigumbarōnām* before *saṃjana°* || A om. *ca* before *nityavairam* || BhΦ *nityam vairam* (Φ *vaira*) || 10 BhΦ *kenāpi kasyacit* || BhΦ *hatas* for *vyāpāditaḥ* || In A the corr. deletes *ya* of *prānāntāya*; M *prānānta* || BhΦ *varttate* for *yatante* || 11 Φ *akārunetat* (!) || 12 M om. the first pāda || BhΦ *yāti* for *eti* || 13 BhΦ om. *mama* || 14 Bh *arhati*, Φ *arhasi*, for *icchatī* || 15 In bh gloss on *garbhāḥ*: *vesaragadhe* (?); BhΦ *garbham* || 16 bhNPBh *pānne*, in bh corr. by corr. to *pāniner*, A *pāninaḥ* || 17 Bh *unamamotha*, Φ *unmōtha*, bhN *unmamayya*, the second *ma* being deleted in N by cop || Bh *munijaimuniṃ*, Φ *munijemuniṃ*, bhNAPr *munim jaimanim*, P *munim jaimunim*, M *munijaimanim* || 18 Pr *drelātate* || 19 bh *atirusām*, but apparently corr. to *abhirusām* by corr.; N *anirusām*; PL<sup>1</sup> *°cetasām mahhirusām*, A *°cetasām matirusām* || Bh *teramyām*, Φ *thramyām* || 20 N *prāha* for *āha* || 21 Bh *bhayālobhāv*, Φ *bhayōlokū* || 22 M *durbhedyah*, A *durbhedah*. All our other MSS. with us. Cp. 130, 7 || Bh *'mukarasamdhis ca*, Φ *makasimdhis ca* || 23 30 || 24 BhΦ *ikṣo rasāt* || bhΦ the figure 2 for the second *parvan*, N neither this figure nor the second *parvan* || 25 BhΦ *viparītānām ca viparītām* || 26 A om. *aparam* || N *pōha* for *āha* || 27 BhΦ add *yatah* after *ca* || 28 Pr *samditasyāpi* || N jumps from the first *viśiṣṣaṃ* to the second *viśiṣṣaṃ* (132, 1), om. one of them and all between them || BhΦ *ripo* || 29 Bh *irttaḥ* for *irtah* ||

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1 PPrM om. *lathū ca* || 2 A *tridiśambhena* || Bh *dite*, Φ *dine* || P *diter cābho*, L<sup>1</sup> *ditei vābho* || A *vināsitah* || 3 BhΦ *suślakṣmenāpi śambhena* || 4 P *nāsaye' ca* || Bh *śauca* || Bh *pūrcam*, Φ *pūrcā*, P *bhuvam* (bhv being corr by cop. from some other aksara smeared with gamboge), M *kmavam*, A *kūlam* for *plavam* || 5 A *arthabhārena* || Bh *śipār*, Φ *śipār* for *ripār* || PML<sup>1</sup> *vajet*, Pr *brajet*, for *gatah* || 6 PL<sup>1</sup> *taramtam* for *tadamtam* || 7 PL<sup>1</sup> *laghutapanako* || N *cimtavān* for *ci° āsa* || 8 Bh *mativṛsayi*, Φ *- - tiv-* *saye* || bh *athavā*, N *atha 'vā*, om. *ta*, but without sandhi with the following word || Bh *etasyōpari*, Φ *eva tasyōpari*, bhN *etasyōpari* || BΦ om. *me* || 9 N *sūprapaḍīnam* || Φ (not Bh) om. *bho* || 11 After *danīm*, some aksara (yā?) has been covered with gamboge in A || A *matipūdayasā*, corr. by corr. from *matipayasā* || Bh *anyathā śam atraīa*, Φ *anyathā matham atraīa* || PPrM om. *sthāne* || 12 Φ *harinyoh* || bhM *ndyam buddhi*, P *ndyam buddhi*, Pr *ndyam buddhi* (continuing *ramcand*), A BhΦ *ndyam dustabuddhi*, for *ndyam abuddhi*; cop. of bh deletes the anusvāra, N *neyam buddhi*. Suppl MS. I has *vidyadharmacandīyam dr̥gate laghutapanah* | *satya-vākya' ca* | H has a gap here, h with l (blunders - *dr̥gatlo laghūpattana*) || After *jūyate* BhΦ *yatah* || 13 A *"mīyah* || 14 PL<sup>1</sup> *nasprho* || 15 Pr *tadvāyam* || PPrM *vidheyā* for *pratipattayā* || 16 Read *\*pratyāyito* for the misprint *\*pratyayito*. bhNAPPr *pratyāyato*; M *pratyāyito*, BhΦ *pratyāymo* || Bh *aparam* for *param* || A *bhadbuddhiparīkṣanaga*, after which one aksara (*tā*?) covered with gamboge; PM *to* (M *nr* for *tr*) *abuddhiparīkṣapārthānam* || 17 BhΦ *tadamkūgataṃ*, A *tadamke muktaṃ me* || AΦ (not Bh) *śara* || 20 A *tato* for *tatto* || P *bibheta* || bh *tradiyāmyamitā*, corr. by corr. to our reading; N *bhadiyāgyamitapārśrāt*, BhΦ *tradiya 'sya mitapārśvāt* || 21 N *athāvā*, then two aksaras covered with gamboge, then *v āha* || 22 BhΦ *gunavanmitrasaṃgena*, PPrM *gunavanmitravinaśena*, then P *yan mitrarināśena yan mitram vpa°* || 23 Bh *śālistamvābhikṣavampam* || 24 N *tadhbakubā*, PPrM *tat śrutvā* || PPrM *samālingitau* for *samāgatau* || PPr *laghutapanako*, in P corr. by cop. || 25 After *bhavān* (Bh *bhavāna*), BhΦ: *svasvabhāva* [Φ *ve* for *me*] *śāhānam* || M *aham ānveṣayāmy e kṛta* (om. *hāram a* and *vam n*) || 26 A *śukāśapukrāmtuh*, corr. to our reading by corr. || Φ (not Bh) *anuparīkṣya* || 27 bhAPPrM *ka-mam*, N *mam*, corr. to *m* by cop. BhΦ and Śār. 72, 10 with us || A *"kusaṃm"* || Bh *kṛtvā svapasyakṣukātulyaṃ*, Φ *kṛtvāśvapsakṣukātulyaṃ* || N *mamsumi-pesam* || 28 bhNPPr *kṣanyāmkam*, in Pr corr. to our reading, perhaps by a later hand; BhΦ *harinyūmikam*; A and Śār. 72, 11 with us || M *bhaksatām* || 29 Pr om. *ca* || Φ (not Bh) *vahate* for *ca kṛte* || Φ (not Bh) *va* for *eva* || A

bhN, A, PPrM, BhΦ



*śāmāka*° || 30 bhPrM °nīta; N °nītaṃ, corr. by cop. to °nīta || Bh *śasamarthyenāpanītān*, Φ *śasāmāthenāpanītān* || P *svosārthyenōpanītabhaksyaṃ bhakṣyatām taṃdūlā itī*, Pr *śasāmarthyenōpanītabhaksyaṃ bhakṣatām taṃdūlā itī*, M *śasāmarthyonopanatabhaksyaṃ bhakṣyatā taṃdūlā itī* || A *bhaksyatām* || BhΦ *bhaksyatāma taṃdūlām itī* || 31 A *tatas tau supritāv api | parasparam | priti*° || BhΦ *parasparasutṛptāv*, Pr *parasparasuptāv* ||

## Page 133.

1 A *vakti ca for prechatī* || 4 Φ (not Bh) *tuksati* || 6 Φ (not Bh) *vachak* || 7 BhΦ om *kṛm bahunā* || Φ (not Bh) *niramtaram* || M *niramtarikrtvā* || 8 A *ekūṇtamaitṛatām* || 9 BhΦ om, *sa* || A *tadupakāraramjitaḥ* (om. *manās*) || BhΦ *tatpakṣimadhye*, AM *tatpakṣitimadhye* || Φ (not Bh) *sa tadā for sadā* || N *onyathānyasmin* || 11 Φ (not Bh) *vāso* (!) *'apūritanayanuh* (!) || A *aṃśrupūritanayanah* || A *samāga*, then the space of an akṣara covered with gamboge, the ā-stroke covered with gamboge, and *samāga* corr. to *samanga*. Then the space of 5 akṣaras covered with gamboge by corr, who writes on it *dgulam uvāca*, the reading of the corrector being thus *samam gadgaḍam uvāca* || 12 Pr *viḥaktiḥ* || BhΦ *tad yāsyāma atrāhaṃ* || A *aham anyatra* || 14 BhΦ *anāvṛstīḥ* || PPrM *mahatī 'vṛstīḥ* || A *jano for nagara*° || BhΦ *babhuksayō pīḍito*, bhN *bubhṛjōpi*° || 15 PPr *viḥaga*° || M *vihaṃbamdhanūrtḥam* || BhΦ *aham atyāsu*[Φ adds *vi*]*śesatayā* || 16 M *videṣam calito* || ABhΦ *tato 'haṃ for tenāhaṃ* || A *karomi*, om *iti* || BhΦ *yūsyāmīti* || A *hirinya* || 17 BhΦ *tahī*, but the *i*-hook deleted in Bh || N *prāha for āha* || Bh *yāsīti*, PPrM *yāsyatīti*, N *yāsyatīti* (!) || 18 ABhΦ *dakṣanōpathe*, N *dāksinōpathe* || 19 M °*māṃsakalini* || 20 BhΦ *sukhā-ṣitagostim* || BhΦ ins. *bhūcaruḥ* before *sukhena* || Φ (not Bh) °*paksaksayam* || 22 BhΦ *tā*, APr *te ye for tūta* || Pr om. *na*, which has been supplied by another hand in margin || 23 ABhΦ *cāpadī samsthitaṃ* || 24 A *hirinya* || N *prāha for āha* || BhΦ om. all between *āha* and *bhok* line 25 || A *apy evāgacchūmi* || A *ato* || 25 A *dukkhaṃ* || M om. *sa* || APr jump from the first *āha* to the second *āha*, om. one of them and all between them || N *prāha for āha* || 26 M *tavi for tatraiva* || BhΦ *gatās taṃ sarvaṃ* || Bh *akoṣagatir* || 27 APr *tatrāgamisyati*, BhΦ *tatrāgamisyasi* || 28 Φ *śanaḥ manar* || Bh *māsudvahaśceti*, Φ *māsadvayaśceti* || A *mūnado for sūnando* || 29 Φ (not Bh) *abhyo for dhanyo* || A *samastī*, corr. by corr. to *samam astī*; BhΦ *samo 'stī* || bhN *dharas for dhanyataraḥ* || 30 MBhΦ om. *hi* || Φ *sampattādīkāni* || N *apustāv for astār* || Bh *udḍīyanāni*, Φ *udīyanāni* || Bh *tatas for tat* || P *sakkena* || 31 N *prāha for āha* in both places || 33 BhΦ *cakraṃ* ||

bhN, A, PPrM, BhΦ

## Page 134.

1 Before *śrutā* Φ inserts *api*, in spite of 'pi after *hiranyo* || BhΦ *hiranyōpi* || Bh *prstōpari*, Φ *drstōpari* || bhNPrM om. *tatprstōpari* and the following words to *sampātōdhanayena* (excl); our reading is that of A (only A °sto°). Simpl. HI: *tathārvustite hiranya* [h add over line in H]s [H om s] *tatksanād eva tadupari samānūdhah* [I om. h i] *sōpi sanarh sanarh* [I om. h] *tam ādūya prasthitaḥ*, h *tatt śrutā hiranya tasyōpari samānūdhā sōpi sapāt tenaiva pracchittah* || BhΦ *samānūdhya* || N *sampātōdhanayena* || 2 Φ only one *sanarh* || Φ om *tena sa* || Bh *saha* for *sa* || Φ *tam hradaṃ tam* || BhΦ *pracaḥita* for *prāpitaḥ* || 3 BhΦ *atthūptare* || P *mūsakūḥṭitam*, M *mūsakūḥṭeritam* [sic!] || 4 N *tuttisṭha*, Φ *tannuastha*° || 5 Φ (not Bh) *śūkhām āruhya* || BhΦ *tārasa* [Φ *śaṣṭama* provēca || Φ *mantharakah āgacchan* || BhΦ *bhavanmītram* || 6 Over 'tyālingga gloss in bh. *tiām* || A our reading, corr. by corr. to *āgatyālinggyatām it* || BhΦ *āgatyā ālinggya* || 7 A om. *yataḥ* || Bh *sakapūrah*, Φ *kṛp samdanavah sakapūrah* *sthapāra* || P *kṛmmu*, BhΦ *hṛ tu* for *kṛmmu* || 2nd pāda in A: *kṛp suśitalaiḥ*, which corr. corrects to *kṛp ca caṇḍraiḥ suśitalaiḥ* || 8 M *ta* for *te* || 9 Pr *nṛpumatara* || 10 BhΦ *pariyūto* 'sti i it || Pr *smṛti* for 'si i it || PPrM *mamāparūdham* (PrM °dhum) *ksamasvam it* || 11 BhΦ *vrksottun-* *nakan* || 12 N *vihitālinggitan*, P *vihitālinggiman*; Pr *rihitau linggitau*; M *vihitālinggitaśarvan*, om. °lingganau *pulā*° || BhΦ *pulakitasrokarvan* *vrksat* (Φ *vrddhād*) *adhasthau uparistau cālmacamanānam vrkṣatam* || 14 A *mantharakah* || P *laghutapanakam* || Φ (not Bh) *bho 'yam* for *mūsakah* || BhΦ *bhaksabhūto* || M om all between *mūsakah* and *mūsako 'yam* l. 16 || 15 BhΦ om. *bho* || N *prāha* for *āha* || 16 PPr ins. *mūsakah* after *mūsako 'yam* || Pr *t* for *tat*; BhΦ om. *tat* || 17 M om. *yathā dhurā* || A *ra* for *dhurā*; corr. corrects *rā* to *śaṣṭo* || A *riverā tarakāḥ*, corr. by corr. to *divi tarakāḥ* || 18 Ψ sets in again here with *lhyayā* || 19 A °*parityakhyās* || 20 M *paranivedam* || BhΦ *āsūḥya* for *āpannah* || BhΦ *tardmīke* || 21 N *prāha* for *āha* || M om. all between *āha* and *prsto* || Pr *prsto dayāiva tatiāva* || 22 Pr *eta tatiāva* || ΨPPrBh om *na* || 25 M *pramāḍūrotham* || 28 N °*gude*° for °*drava*° ||

## Page 135.

1 M *anna* || M *prāśūṣkaparivārakūrtam* || 3 *suprayatnam*; cp. also Sār. 74, 9 || 4 Pr *bhaksya*, om. *māne* || M *parurūprāya* for *parivṛd* || 5 bhN *anāyāseneva* || 6 ΨP *prūpnoṣi*; Pr *prūpnoti* || N *bhaksyayāmi* || M *tantram tam* for *tatra* || bh *vrhatsphig*° corr. by corr. to *vrhatsphig*°, ΨPPr *vrhatsphig*°, M *vrhasphig*° || 7 ΨPPr *brūṭakaranno* || 8 bhNAΨPr *āsramam*, P *āsram* for

From 134, 18 bhN, A, ΨPPrM, BhΦ, from 134, 22 bhN, ΨPPrM

*śramam*; M *aśīamam*; Bh with us, M and Bh *upanītavōm*, in Bh apparently corr. to our reading || 9 ΨPPPr *brūtakarnno* || 10 N *brhasphigo*, bhΨPPPr *erhasphigo*, A *erhatspigasya* || 12 After *abhyūgatah*, Pr repeats *śūnyam prativacanam prayacchati* || ΨPPPr *brūtakarnna* || 13 ΨPPPr *sālhā-dam* || 14 Pr *rūtiām api* || N om. *iti* || 15 Ψ *yut*, corr. by cop from *yatah* || 16 ΨPPPrM transpose *kasmāc cirūḍ dṛśyase* and *prīto 'smi te darśanāt* || 17 ΨPPPrM *kā vārtitā nonu durbalōsi* || 18 M *śamupagatān* || 19 ΨP *harmāmni*, Pr *harmīni* || 21 bhNΨPPPr *prāghūnikē*, in Ψ corr. to our reading by cop.; but the correction is not very clear. ABh with us || 22 ΨPPPrM *sudanam* || Pr *erthā* for *erśāh* || 23 N *girū* ||

## Page 136.

1 Pr *totrūka°* for *tathaika°* || 2 M om. *yatah* || 3 ΨPPPr *pauro-hatyam* || 4 bhNAΨPPPrMBhΦ *māthāpatyam*, in bh corr. to *mūgāpatyam* || 6 ΨP (not Pr) *brūtakarnnah* || N *būtakarna āha* || 7 M *tvāt* for *tvatto* || Pr *mamānyah suhṛt*, M *mamānyah syahṛt* || 8 N *bhikṣāmātram* || 9 In bh, gloss on *karmakāṣā bhṛtyāh* || N *rtticchedāsanmārjanādī°* || 11 N *veśena* for *vaṣṣena* || M *tādayati* || 12 ΨP *kuṭūhalam me tasya*, in Ψ corr. by very small strokes to our reading, apparently by corr.; M *kautūhalam me tasya* || 13 N *erhasphik*, A *erhatspig*, ΨPPPr *erhasphig* || 14 ΨPPPrM om. all between *bīlam* and *nūdhūnosmanā*, l. 16 || 16 N *huddatesau* || 17 N *usmō* || bhN *utvajo*, corr. to our reading by corr. of bh || N *erddham* || 20 That in our text *sāndilimōtū* is a compound, is evident from 140, 15 || 22 ΨP *brūtakarnna* ||

## Page 137.

4 ΨP *devatārccanaparas*, Pr *devatārcanaparas*, M *devatūrtikanaparas* || 5 bhN *pratyūhaprabuddho* || M only *vrahma[new line]nyoh* || 6 N *unaṃtara-phaladū* || 7 M *tadagraham* for *tad ahaṇ* || 8 bhN *mūṣoddeśena* || ΨP *yathā saktir* || 9 Ψ *bhartsamānū* || M *bhargvayamānāha* || 10 Pr *he daridra* for *daridrasya* || M *bhojaprāptis* || 13 bhN *na svādītam* || 14 M *mamdam* 1a 2 || 20 Pr *tasya* for *tac ca* || 21 Pr *yacchannajalam* || 22 M *niṭyapra°* ||

## Page 138.

4 N *vivekajñai sādananṭōya* || 6 bhNΨP (not Pr) *trṣṇā*; ABh with us || 11 ΨPPPrM *mahāñjanaśikharākōrah* || In bh gloss on *krodah*: *varāhak* || 12 N om. *dṛṣtvā* and the following words to *dṛṣtvāpi*, l. 15 excl. || No MS. has the samdhi after *dṛṣtvā* || bhΨPPPrBhΦ *ā karnnāmta*, M *ā karnṇāmta*; A with us || 16 P *tathā* for *yathā* || 17 M *prahite* || 21 N *tasminn* for *etasminn* || Pr *°mrtyu* || 22 Ψ *śṛṅgūla* || ΨPPPrM *taṃ deśam* ||

## Page 139.

- 1 N *prārusto* for *prahr̥ṣṭo* || 7 N *tatt* for *tat tad* || 13 M *vāpatati-*  
*takoṭum* ||  $\Psi$ PPr *bhaks̥ṣitum* || 14 M *tuṣṭitapāṣe* || Pr *tāluprāḷeṣe* || 15  
 P<sub>1</sub> *mastumadhyaenu* || 21 Pr *athāiva* || 22 M *cūrnayisyāmuvā* for *cūrna-*  
*gṛtvā* || 24 Pr *sūryāt tape* ||

## Page 140.

- 1 M *grha* for *grhe* || 2 Pr om. *madye* || M om *sā* || bhN *sāpy*  
*acim̐tayāt* || 3 bhN *naipunye* || 4 bhN *tlūnām bhogyān* || bh *klptavān*,  
 corr by cop from *h̥tavān*; N *ktapruvān* for *h̥tavān* || 5 M om *luñcitair a* ||  
 6 Pr *arthān* for *atha tūñ* ||  $\Phi$  *sūrpe*, bhNA $\Psi$ PP<sub>1</sub>MBh *sūrppe* || 7  
 M *grho* for *grhāu* || M *tu* for *grhnātu* || 10 M *nava°* for *tad°* || 12  
 N *samarthā* || 14 bh $\Psi$ PPr *saṃbhaṇḍhena me*; N *saṃbhaṇḍhena me*; M *saṃ-*  
*bhaṇḍhema*; our reading is that of ABh $\Phi$  || 15 N *śūṇḍalīmātū*, with  
 a visarga added over the line || 18 bhN $\Psi$ PPr *tan* for *tan*; ABh with  
 us || bh *nidhānodya°*, apparently corr by cop from °*nogha°*, N *nīdhānoga°* ||  
 20  $\Psi$ PPr *brūṭakarṇa* || M *jñūyato*, om. *te ya* || 21 M *jūṭhyaparivṛta* ||  
 $\Psi$ PM *erhasphig*; Pr *ernasphigoha* || 22 bh $\Psi$ PPrM *khanatīkaṃ*, N *khan-*  
*atīkaṃ*; ABh with us || 23 PrM om. *mayā* || 24 Pr *addhi* for *api* ||  
 Pr *caranamalitānām*, M *caranamalitayām* || NBh *tatpādānusārino* ||

## Page 141.

- 1 Pr *tava* for *tad* || 3 M *tathā* for *yathā* || 4 N *tayā* for *tathā* ||  
 6  $\Psi$ PP<sub>1</sub> *purusaṃ drstvā*, M *purusaṃ drthā* || M *jñūti* || 9 bhN $\Psi$ PPr  
*bhaviṣyāt*, M *saviṣyāt*, ABh with us || 10 bhM *cetarac ca?* *c* and *v* are  
 often indistinguishable in Jain MSS. || 11 Pr *cinham*; N *ajātakapā-*  
*locchnah* || 12 *pratyutpadaih* all our MSS. including ABh $\Phi$  || 14  
 N ins. *āradhvaḥ* before *pravṛttah*, writing *pravṛttah* between two dandas ||  
 16 M *nām* for *mām* || 19 M *bhaktvā* || M *vāsuraṃ* || 20 N °*kapāḷaja-*  
*ṭilān* || 23 M *ḍuṅge* twice || 24 Pr °*carino* for *bhū°* ||

## Page 142.

- 2 M *tā* for *khanatā* || 4 Pr *anyāgata idam*, M *abhyūgapta ivam* ||  $\Psi$ P  
*brūṭakarṇa*, Pr *vūṭakarṇa* || 5 In  $\Psi$  gloss on *asya* by glossator: *nidhā-*  
*nasya* || bhN $\Psi$ P *tan*, Bh $\Phi$  om. *tan*, A with us || 7  $\Psi$ PM *sthānakam* ||  
 8 Pr *vīksitum api* twice || bhNA $\Psi$ PP<sub>1</sub>M *acim̐tayaṃś ca* || Bh *advācim̐tayaṃ*,  
 $\Phi$  *advācim̐tayaṃ*, Bh $\Phi$  om. *ca* || 10 N *ma* for *me* || 11 M *sahastakirano*;  
 $\Psi$ P *nirucchāḥ*, Pr *nisacchāḥ* || 12 N *sapativārah* || 13  $\Psi$ P (not P<sub>1</sub>)  
*brūṭakarṇo* || bhNM *bhūyo* only once;  $\Psi$ PPr *bhūyōpi* 2. A with us.

bhN,  $\Psi$ PP<sub>1</sub>M

BhΦ om. 'pi || N *tādītum* || 15 M *bhavarann* || 17 bhN *yato* for *gato* ||  
18 Pr om. *yatah* || 19 Pr *parāsavati* || M om. *yaj janañ* || 23 bhNΨPP<sub>1</sub>M  
*śatru*, in bh corr. to our reading by corr. A with us || ΨPPr *brūtakarṇṇam* ||  
N *kautuhalaṃ* ||

Page 143.

1 Pr om. *ś ca* || 2 N *mūtakam* || 4 Pr °*virahita* || M *yathārthēna*  
for *yathā gajāḥ tathārthēna* || 6 M *tata śrutāḥ* || 7 bhN *tato*, P<sub>1</sub> *yatro*  
for *yato* || M *na kūrddasektinarastī* || BhΦ om. *tad*; A *viddhi*, ΨPP<sub>1</sub>M  
*tadvad* for *tad dhg*. bhN *tadvin* or *tad dhv* (as *dva* and *ddh* are often  
identical in Jain MSS); in bh a second hand puts *g* over *n*. The  
reading *tadvad* (ΨPPrM) is a correction, but a wrong one A's *viddhi* is  
evidently a correction of bh's reading || 8 N ins *yatah* after *uktam ca* ||  
10 Pr *grāmā kusari yathā* || 11 BhΦ *kākaravāḥ*, PL<sup>1</sup> *kōkasavāḥ* || 13  
M om. *hi* || 14 M *śrīgunānām* || ΨPM *prakōśanī* || 16 M *pravvyam* ||  
18 M *vidhāvā*° || 19 M *vakto*, APrBhΦ *vyakte* || M °*ṛptaḥ* || 20 ΨPPrM  
*va* for *api* || 21 bhN om. *vilapya* || Pr *tat saṃnūlānaṃ* || 22 N *vyarthah-*  
*samaḥ* || 23 ΨPP<sub>1</sub>M om. *ca* before *te*, writing *tatas* || PL<sup>1</sup> *mabbhūtyā* ||  
24 bhN *samartho*, ΨPPrMBh °*samartho*; A with us ||

Page 144.

1 N *tat kim anena* [new line] *kim ārādhitena* || 4 M *svāśvānī* || ΨPPr  
*chatrajimbhīḥ* || 5 M om. *tesām*, writing *cacau* for *vaco* || bhN *durga-*  
*pravisto* || M *yāvat nirdhata kṛdpr* || 10 ΨPPr *mānodbhāsam* || N *hāsam*  
for *hrāsam* || 11 N *vigunābhavanti* || 13 N °*paṃditām* || N *ḍṛśām* ||  
14 M *kṛtāntāpahataḥ* || M *prāyadyate* || 18 M *manvitraṃ* for *sanmitraṃ* ||  
19 M *sarvaśūna*; bhNΨPPrM *sarvaśūnyaṃ* (M °*śūna*) *darudratā*; cp. SP II,  
32<sup>1</sup> A *sarvasūnyaṃ darudratā*, Bh *sarvaṃ*, Φ *sarva*, BhΦ *sūnyaṃ darudrasya* ||  
24 N *api*° for *atī*° ||

Page 145.

1 M *yasya ḍṛśaḥ phalavipākāḥ* || 2 Ψ om. *eva*, which is added over the  
line by cop. || 6 After 83, A ins. this śloka: *mūnam udrahatām puṃsām*  
*varam āpat pade pade | jīvitam mūnamūlam hi māne mlāne kutaḥ sukhaṃ* || That  
this did not originally belong to our text is evident from K, which has  
interpolated it in a wrong place. The order of the pādas in this MS is  
as follows: 83 ab, then cd, ab of our śloka, then 83 cd. It is clear, that our  
śloka originates in a marginal addition. It is missing in our other MSS.  
including BhΦ. Cp. also the right numbering of stanza 90 in BhΦ. As  
BhΦ only seldom number their stanzas, it is evident that the copyists copied  
these numbers from their originals || N °*echanna* || 7 N *acmītagat* ||

bhN, ΨPP<sub>1</sub>M

ΨPP<sub>1</sub>M om. *punar apy acintayam* || M *āpuri* for *api* || 8 bhNΨPP<sub>1</sub>A *dāva-nihkuthita*°, in A corr. by corr. to *dūtra*° or *dānna*°. M *dāvanahkuthitanvacaḥ*; Bh *dāvanihkuvitasya ca*, Ψ *dāvanihkucitasya ca* || 9 P<sub>1</sub> *avagraha* for *na cā* || 14 M om *arthitvaṃ hi ma* || N om *na* || ΨPP<sub>1</sub>M *rastrampuram* || 17 M om *paribhūyate* || 18 M *busvā* for *buddhyā* || 22 N *param* for *vanam* || M °*niveṣita*u, corr. to °*niveṣato* || 23 ΨPP<sub>1</sub> *gunguhatatān*, M *gungunguhatatān* || 24 bhΨPP<sub>1</sub>MBhΦ *khala* for *khala*, in bh corrected to our reading by corr A with us, but corr. by corr. from *khālāyanāt* || ΨPP<sub>1</sub> *prārthar* for *prāptar*, M *prārāptaurr atharh priyaṃ kriavān manah* ||

## Page 146.

2 ΨPP<sub>1</sub>M ins. our śloka 88 after our 89, but as ΨP number our 88 as their 82 (PrM 83), and as ΨPP<sub>1</sub>M number our 89 as their 83, it is clear that the transposition is only due to the inadvertence of some copyist || 3 bh °*py arthito*, N °*py arthibho* || 5 M *śānikṣaram* for *dina*° || 8 N om *na ca* || 12 N *parapidenā*° || 13 M *devitya*° || 14 M *centi cirapākāśe parāpannābhogī* || 15 N om. *yan maraṇam* || 16 ΨPP<sub>1</sub>M om *tad eva* || N *vrhatspāga*°, ΨPP<sub>1</sub>M *vrhasphiga*° || 19 N *hare*, then a begun *ya*, then *ro* for *kāturo* || 21 N *upīgutasya* || 22 bhN *petikām* || 23 ΨPP<sub>1</sub>M *āyukṣeṣatayā* (M with *danda* between °*yuk*° and °*ṣe*°) ||

## Page 147.

2 bhNΨPP<sub>1</sub>MBh *daivo*, A with us. See 151, 7; *daivo* however seems to be the genuine reading, as *dava* 'Destiny' has often the masculine gender in Jaina Sanskrit || 3 bhN *tasmān na śocā na ca viśmayo me*, but see 151, 10, in bh a first *ca* is inserted after *śocā*, but deleted again by cop || 5 ΨPP<sub>1</sub>M *so °bravīt* for *hiraṇyāḥ kalhoyati* || 6 M *nagaradatto*, om. *re sāga* || 8 In bh gloss on *rūpakasatena*: *rūpuyī* || 11 M *sailattena* || 15 bhN *nirbhatsya* || 18 N *labiṣa nagara*° || 19 P<sub>1</sub> ins *hi* before *kenvid* || 20 PL<sup>1</sup>PrM *tiēti* for *vā, itī*. This reading goes back to the circumstance, that in Ψ in the left part of the *na*-noose, perhaps owing to some small defect of the paper, there seems to be a small opening. But under the magnifying glass the closing of the noose is quite distinct || BhΦ *bhavān* for *vā, itī* || 21 bhNΨPM *manuṣyēti*, PrBh *manuṣya ity*, A *manuṣyo itī* ||

## Page 148.

3 Pr *prasiddhanāma* || 4 ΨPrM *kanyā*, om. *rōja* which the cop. of Ψ adds in the margin || After *candramati*, M *yā cakasmīn divase*, &c. l. 5 || NP *nāmāti*° || 5 NPr *nirīkṣyamānā* || 6 N *manorathas* || 7 Pr *kusumabāṇāhatayā* || 8 N om. *tayā* || Pr *nirjarasakhi* || 9 M *sa* [new line] *saka* || 10 M *dogvod* for *yad* || ΨPP<sub>1</sub>MBhΦ *avadāmtike* || 12 ΨPP<sub>1</sub>M

bhN, ΨPP<sub>1</sub>M

*madantike* || 13 bhN *samesyati*, ΨPPr *samesyoti*, ABh with us || 14  
Cop. of Ψ supplies the words *yady avayam* to °*bhikṣitam* incl in marg. || Pr  
*tatrāvagantaryam* || 16 M *tayū* for *tiyā* || 23 M om. one *yeṇa* ||

## Page 149.

2 M *kautukūn drstakahṛdayas*, ka being struck out, bhNΨPPr *kautukāt hrstahṛdayas*, ABhΦ *kautukāvistahṛdayas*. Cp. our Introduction, p 34 || Pr  
*aralambyādhiṇūdham* || 5 Pr ins. *toyū* after *āsritayō* || M *tadāṅgajamga-*  
*jamsajātaharsaiomāpritagātrayoklam* || bhN °*mūtrayānuraṅkayō* || M °*gūtrā*  
for °*mātrā* || 6 N *mamā ātmā* || Pr *ābhya* for *ātmā* || 10 N *stonbhita-*  
*turoṃ* for *sta° tra°* || 12 M *rad* for *yūrad*, bhNA *daṃḍapāsakah*; M *daṃdra-*  
*pāsikā*, ΨPBhΦ with us, cp 151, 2, 9 || 13 bhNΨ *akulaś*, in Ψ corr. by  
cop. to our reading || 16 bhNA Pr *daṃḍapāsakenā*, M *daṃḍapārśakendbhi-*  
*hita*, ΨPBhΦ with us || 17 Pr *saṃti*° for *sa mati*° || 18 N *tasyāḥ*  
*rakṣakasya*, bh °*vinayavati*, N °*avinayavati*, Ψ *avinayavati*, P *vinayavati* || 24  
bhN *bravisi* ||

## Page 150

2 M *asakṣaḥ* || 3 ΨPPrM °*phalam bhavati* || 4 bh *nirbhatsya*, N  
*nirbhatsa* || 8 M °*grhadrāvaravṛtamamāḍapa*° || M °*mala*° for °*māṅgala*° ||  
9 Pr *dvatvā* for *hatvā* || Pr *pranammu jṇanako*° || 11 Pr *pranamyā* || M  
*diśyo diśam* || N *janmuh* || 14 M *mahāsūhasatikatayā* || 15 bhN *nirbha-*  
*tsitarān* || M *apayāte* || 16 Pr *abhikrūṇte* || 17 ABhΦ *tat*, Pr *nol* for *taṃ*.  
But *taṃ* is evidently a prakṛtism; cp the Introduction to this volume, p. 32 ||  
18 bhN *prasara*, P *vasura* || ΨPr *tvayānutistitāṃ*, P *tvayā °nutistitāṃ*, M  
*tvayā °nutistitāṃ* || 19 M *pradatiṣatī* for *pradattā, itī* || 20 bhN  
°*palāyato*, ΨPPrM °*palāyamāno*; ABhΦ with us || 21 Pr *edaṃ* for *idaṃ* ||  
23 PPr *prūnasamśayā iksitā*, a misreading easily to be explained by the  
form of *dra* in Ψ || bhN om. *mama* || 24 bhNAΨPPr *grhīṣyati*, Φ  
*grhīṣyātīti*, Bh *grahīṣyātīti* || Pr *vārttāyativrekena* ||

## Page 151.

1 bhN *saṃjātaḥ* (N om. the ardhadaṇḍa) *mahā*° || bhN om. *taṃ* before  
*vārttā*° || 2 ΨP *kaṁma*° for *karna*° || A *daṃḍapāsakaduhitālapr*, BhΦ  
*daṃḍapāsikasutāpr* (Φ °*sutō °pi*) || 4 ΨPPrM om. *svayaṃ* || ΨPPrM  
*tatrāgataḥ* || 6 M *manuḥ* || 8 AΨPPrMBh *darvōpi* || ΨP *tuṃ*  
for *taṃ*; cop. of Ψ supplies *laṅghayitum* in marg P has it in the text || 9  
bhN °*pāsika*°, ΨPPrM *daṃḍapāsika* [P adds *ḥ*] *sutā° brauit*; Bh *daṃḍapāsikasutā*  
*aha*, Φ *daṃḍapāsutū āha*, A *daṃḍapāsakaduhitālabrauit* || 11 N *na viśma-*  
*yoma*° || M *vaṅkaduhitā* || 13 NPrM *prthak* (only once) || 14 ΨPPrM

bhN, ΨPPrM

ins. *tān* before *vṛttāntān* || M *sabāhumānām* || 16 ΨPPr *upabhumjamānah* ||  
M *upabhumjamānamukhendā* || 18 After *ityāh*, ΨPPrM || 4 *kathā* ||

## Page 152.

1 N *tathā ca* || 2 Pr *mānasyam* || 3 bh N °*pānasya* || ΨP *upā-*  
*nadvṛta*°, M *upānadūḥka*°, a reading easily to be explained by the form of the  
respective aksara in Ψ || M *carmmarṛttarṇva* || 5 N *hare prāpte* || bhN  
om. 'py. The copyist of bh writes *a* over the avagraha || 6 ΨPPrM put  
our śloka 99 after our 101. Their numbering 92 to 94 (92 twice for  
91.92 corresponding to our 98.100) agrees with this transposition || 8  
bhN *ti* for *te* || bhM °*lutumbini* || 9 bhNΨPPrM *āvūlayati*, ABhΦ  
with us || M *ya kṛṣṇe* || 10 All our MSS incl. ABhΦ *asatyūny* || 11  
bhN *parigrha*° || M *kṛṣṇe* || NPr *nirvṛttu* || 13 In bh a gloss on  
*kuśa-darbha* || ΨPPrM *edpṛ* || 14 M *ninam* for *dinam* || 15 Pr  
*śadbhyām yat trayodheś ta*° || 19 bh *śravyaṇ*, corr. by corr. to *śravyaṇi*, N  
*śravyaṇ* ||

## Page 153.

2 P om. *sahodarās ca*, M om. *hodarās ca* || 4 N *hy arthe* || N *triloke* for  
*'ta loka* || 5 bhN *svavacanam* || N om. *tāvad* || 6 ΨPPr *laghutapanako* ||  
10 N *samagoraga*° || bh °*māganṭam* || 11 Pr om. here lines 11 to 13  
incl, inserting them after *pū*, l. 15 || Pr *āmadyāhnaḥ*° || 13 ΨPPrM  
*'sevakā* for °*setikā* || 14 ΨPPr *tasyā* || bh P °*nukuryāt*, but in bh corrected  
to our reading by the copyist himself || 16 ΨP *samāsvāsayitum*, Pr *sama-*  
*svadayatum* || N *t* for *yat* || bhN *svaśeśahpari*° || 22 M *sa viśayah* ||  
23 M *śrayato tam e carute* || 24 A om. all between *vanaṇi* and *dūkāḥ* (for  
*mandūkāḥ*), l. 27 || 25 *arthinām* all our MSS but A (see on l. 24) incl BhΦ.  
The lion being represented in this stanza as the king of animals, the  
*arthināḥ* must be understood as his followers, such as Karataka and  
Damanaka. The original reading of the *Pañcatantra* is not *arthinām*, but  
*atmanāḥ*, cp. Śār. 87, 21 || 26 N *udyamyaparair* || 27 M *sarapūrnna-*  
*thirvūṃdrajāḥ* || 28 Pr *bhodyogaṇ* ||

## Page 154.

2 bhNΨPPrM *kalāvṛdhijñam* [N °*vidhijñam*], in bh corrected to °*va-*  
*dhañam* by corr. ABhΦ with us. Cp Śār. 88, 4 || bhN *vyasanesv*, corr. of bh  
*vyasanesv*, P *vyasanepy*, a misreading easily to be explained from the form of  
the aksara *sva* in Ψ; bhNP *aśaktam*, Ψ *asaktam*, but *śa* written by cop. over  
*sa*. M *vyasanethuśaktam* || 5 ΨP *acavalam* || N *avivādinam* || 6 M *era-*  
*vītā bhavati* || 16 A with bhNΨPPrM. After l. 16 BhΦ ins *sthānabhraṣṭak*  
(Bh om. *h*) *ki śobhamte* | (Bh om. *i*) *smṛhū* (Bh adds *h*) *satpuruṣā gajūḥ* || N

bhN, ΨPPrM



*śobhyanṭe* || 18 M *saṃsthānam* for *svaṃ sthānam* || bhN *parityaḡyet*, corr by cop. of bh to our reading || 19 N om. *it* || 20 M *rūparatyās* || 24 Pr *urhuspatih* || 25 Pr *śilaparākrama* || 30 M *bhuvatiḥhate* for *labhate* ||

## Page 155.

1 Pr *valmīkṛmga*° || N °*saṅga*° for °*śṛnga*° || 3 N *nātināca*, Pr *nātinācam* || 5 ΨP *madaḥ te*; Pr *ki mūlas te* || 7 Pr *yauvunā dhanāni ca* || 8 bhΨPM *navasakhyāni*, N *navasamsthāni*, Pr *navasamkhyāni*, A *navasagāni*; BhΦ with us Op. Śār 89, 18, and SP II, 85.—*soṣya* and *śaspa* are often confounded in the MSS., and as *ś* is often written as *kh* in North-western MSS., *khyo* and *gyo*, *spa* interchange very often || ΨPM insert *ca* before *yoṣitah* || 11 N *prāṇaḡyopi* || 12 N *cittasya* || 14 bhN *gehe* || 15 M *cittam* || 17 bhNΨPPrM *daivo 'tra* for *daivam evūtra*, BhΦ *daivam eva*, om. *utra*; A with us. But see our note on 147, 2 || 21 N *nābhyan* || 22 ΨPPrM *lābhah paromah* || 23 M *hrṣṇā* || 28 P (not L<sup>1</sup>) om. *lābho 'sti* || 29 N *vicam*, PL<sup>1</sup> *cittom* for *vittam* || bhNPr *vināśa* for *vināśi*, corr. by cop. of bh to our reading ||

## Page 156.

1 N ins *hi* after *kāryatātvaṃ* || Pr *kimcid* || ΨPPr *dhanabhogūbhāganah* (P °*na* for °*nah*) || Ψ *kvic ca*, P *kuncic ca* || 3 °*śyōpārjanam* all our MSS., but cp. 157, 15 || 5 ΨP *kathuriti* || 7 NBh (not bh) *somaliko* || Pr *vāyāh* (om. *tantu*) || N *taṃturiyusah* || 8 N *ca śāstrāni* for *vastrāni* || 9 ΨPPrMBhΦ °*nādikā* || 10 AΨPPrBhΦ *kolikās*, M *kohikās* || 12 N *avadhāranakam* for *adhā*° || 14 M *mīlgyātha galpitam* || 15 bhNAΨPPr (not MBhΦ) insert *na* between *dhanam* and *bhavati* || 16 M om. *bhavati ca bhāryan* || 19 ΨPPr *māturam* || 22 NPr *chāgyātapo* ||

## Page 157.

1 N *tasmād atrava karma tiṣṭa tiṣṭa* || 3 M *saṃthapadyate* || PL<sup>1</sup> *samprapadyamaparityaktam* (l 4) || 5 AΨPPrMBh *yatkū ca* || 6 bhN *na for ca* || 9 ΨP *udyamenna* || 12 ΨPPrM *ca na* for *cen na* || 13 bhNΨPPrM *nōpālambhyaḥ*, ABh with us || 14 M *varttavyam*; all the other MSS. incl. ABhΦ with us || 15 °*śyōpārjanam* also ABhΦ || N *suvaṃnasatatrāyōpārjanam vidhāya* || 16 bhN *prati sthitiḥ* || 20 Pr *krodhasaraktau locanam* || 21 M *kartavyam* for *kartaḥ* || M *dhā*, om. *bahu* || NBhΦ *somalikasya*, ΨPPrM *somilasya* || 24 M om. *vyavasāyinaṃ* ||

## Page 158.

1 bhN *tathāśya* for *tasya* || Ψ *atyat*, P *at* for *atas* || 2 Pr om. *yāvad asau* || 3 bhN *anvisyati*, Pr *anveyati* || 5 N *ca* for *vū* || 6 N jumps

bhN, ΨPPrM

from the first *bhūyo* 'pi to the second *bhūyo* 'pi (l. 7), om. one of them and all between them || The words *tatra* to *pacalalak* incl are om in the text of Ψ, but suppl. by cop. in margin || Pr om *ca* || 7 M *antyaṅgenaiva*, ΨPr *anyamāṅgenaiva* || 10 ΨPr *edaṃ*, M *idam* || 13 M *varṭtaḥ* for *karṭṭḥ* || 14 P *bhojanād rīe* || 16 bhNAΨPPrM *karmma*; but in A some aksara smeared with gamboge after *karmma*; BhΨ *karmman* || 17 ΨPr *upalaṃbhayasi* || 18 N *somaliko* || 23 N *somalika* ||

## Page 159.

3 N *somalika* || N *prāha* || ΨPPrM om. *taḥ* || 5 M *nāma sti* for *nāsti* || N *somalika* || 7 In M pāda 1 runs thus *virūpakaśīno* 'pi || 10 bhN *subad-dhan* || M om. *patalaḥ* || N *patano* || 11 bhN *nirākṣito* || ΨP *daśa varṣāni ca pañca ca* || 12 M om *so* 'bravīt || 14 P *pratibaddhānā* || bh *saṃdāḥ*, corr by cop. to *saṃdāḥ*, which is N's reading. ΨP *saṃdāḥ*, P *saṃdāḥ* with following danda || 16 bhN *marakṭa* || Pr *śiṣpānigrā*, M *śiṣpānigrāni* These readings evidently go back to that of Ψ, which has *śiṣpānigrā*, with 2 over *ni* and 1 over *grā* (these figures perhaps by a later hand) || 17 M *thalobhiko* || Pr om. *sa*, owing to the fact, that Ψ writes *sa*, then *na* or *va*, then *gudātirekū*, putting one single bracket before *sa* (or *va*), and deleting by a horizontal stroke not only these aksaras, but by mistake also *sa* before the bracket. P with us || 18 M *sukhenāpariṇatipulite sukhenopavṛṣṭa* || 19 Ψ *pralambavarṣaṇo saṃdā*, the *o*-stroke before *n* being deleted by an almost invisible stroke at its inferior end, whereas on the second *o*-stroke after *n* the visarga has been written by cop. in the form of two cirelets. Hence PL *pralambavarṣaṇo saṃdā*, Pr, taking the cirelets as deletion marks, *pralambavarṣaṇaṃ saṃdā* || bhN *saṃdā* || 20 M om. *śrīṇā* || 21 Ψ 'śhīṭaḥ, corr. to 'bhīṭaḥ || bh *gaspṛṣya*, N *gaspṛṣya* for *gaspṛṣya* || 22 N *prabhārena* || 23 bhΨPrM *arhasi*, N *arhatā*. In Ψ, 'si seems to have been corr. to 'ti; but the correction is not clear ||

## Page 160.

2 bhN *niryogasi*, corr. by corr. of bh to our reading || 4 Pr *etā*, M *antya* for *etā* || 8 N *so bravīti*, PL *so* 'bravīt || 9 NM *karom* || ΨPr *sadāśvadyamavahī*, M *sadāśvadyamatā* || 11 ΨP *yathākalasya*, but in Ψ *trā* under *thā* by cop || 12 bhN *bhaya*, M *ayavāroma* || 16 N *bha* for *na* || 21 M *drāṭe* || 22 N *mūrakasthānam* || 23 M *taṣya pralambavarṣanuprṣtam* ||

## Page 161.

1 M *sanvaktṛesu* || 2 bhNAΨPBh *śrīvākyāṅkuṣaḥ*, Pr *śrīvākyāṅkuṣaḥ*, against the metre, but in Bh corr. in marg. to our reading by cop. Ψ with us ||

bhN, ΨPrM

4 M *amasyam* for *agamyaṃ* " 7 ΨPPrMBhΦ *paṃcadāśame* " 12 M  
*anūsārā* " M *aho* for *ato* " 13 After *iti*, ΨPPr *kathā* " 6 " M " 6 " "  
 16 Pr *dhanaguktayuktānākhyaṃ* " 17 P *budhvā ekaśarārūpaṃ* " 18 M  
 om. the sentence between *gataḥ* and *atha* l. 20 " N *somalīko* " 20 N  
*pradīstah* " 21 Pr *bhāryā* " 22 M *prāptōpravīstah* " bhNΨPr *śakti*°  
 for *bhakti*°; in Ψ corr. in marg. by cop. to our reading, which is that of  
 Hamb. MSS. and APBhΦ "

## Page 162.

1 N *somīlikasyā*° " 2 Pr ins. *apy* after *taḍ* " 3 Pr om. *na* " 4  
 N *kartavyāḥ*, M *kartavya* " M om. the sentence between *kartavyā* and *atha* "  
 5 ΨPPr *kheḍyamānasya* " 7 M om. *tataḥ* " N *dhanagrhaṃ* " 9 N  
*svkhabhuktasyāyāṃ*; Pr *svkhaśayyārthaṃ* " 11 Pr *kurvato* " 12 M om.  
*kṛtaḥ* " 13 bhAΨPBhΦ *vyavaharaka*°, M *vyaharaka*°, NPr with us "  
 M *āratam* " 14 bhN *ktāyam* for *kṛtyam* " 18 bhNΨPPr *śhuktadhane*;  
 ABh with us " 22 bhN *dhanaguptaya*; A *dhanaguptayā*, but corr. by cop.  
 to *dhanaguptāya*. ΨPPrM *dhanaguptarad*; BhΦ with us "

## Page 163.

1 bh (not N) AΨPPrM *arthasyōpārjanōṃ*; cp. śloka 133 " After *iti*,  
 ΨPPrM ins. *kathā* " 5 " 3 N *vittam* " 4 Of this line, M has only:  
*āpa saṃghātakarakḷaṣaṃ* " 8 N om. *na* " 10 ΨPPr *taṃ* for *tan* " M  
 only *taṃ* for *tan* *nīścitam* " N *lalātapote yat* " M om. *yat* " 11 Pr *jala-*  
*nudhir* " Pr *viso* " 12 Pr *rit ite* " ΨPPr *kathayati*, M om. *ghatayati* "  
 A om. all between *vulhir* and *anuechanto* l 15 " N *akḥimukhe*° " 13 All our  
 MSS. incl. KBhΦ (A has a gap here) against the metre *aghaṭitaghātītānī* in the  
 first pāda. The same faulty reading in MS. A of the *metiwal* Campa-  
 kaśreṣṭhikathā, stanza 237 (MS. B, stanza 267 has but the beginning  
*aghaṭitaghāri* with following °), and Ballāla's Bhojaprabandha, ed. Jivānanda  
 Vidyāsāgara, p. 89, whereas K. P. Parab, Bhojaprabandha (Bombay, 1896),  
 p. 28, stanza 144 and Subhāshita-ratna-bhāṇḍāgāram, Bombay, 1891, p. 133,  
 stanza 36 go with us. As in Bhojaprabandha and Subhāshita° the second  
 pāda has a different reading (*dvirghatīkurute*—Camp. A with us), this stanza  
 would not seem to have been directly taken from Pūrnabhadra, but from  
 some other source. It is at least possible, that the faulty reading in our  
 MSS. and in Jivānanda's edition of Bhoja° is older than either of the two  
 texts " M *sughaṭītānī* " 15 *anuechanto* is a misprint, read *anuechato* "  
 M *dehinām*; after this, M again. *dukkhānī guthēhāyānti dehinām* " 16  
 ΨPM *dukkhāny* " 17 N *aparaṃ ca* twice " M *dhīyūdhīko* " 18 bh  
*svāmī ca*, ΨPPrM *svāmī yat*, our reading is that of N A. In A two akṣaras  
 covered with gamboge between *prā* and *ktu*. BhΦ om. this stanza " Pr

*prāktana* ॥ 20 N *vidhāyati* ॥ 23 M *hr̥svākhū* ॥ 24 M *yatah* ॥ 27  
M *varttanayah*, N om. *kartavyah* ॥ 28 Pr *vrutapavāsadharmah* ॥ 30  
bhN om. *hi* ॥ 31 Ψ PPrM ins. *uktam* ca before stanza 161 ॥ 32 NP  
*samtosāmr̥tataptānām* ॥ 33 Pr *°luptānām* ॥ M om. *cēlaś* ॥

## Page 164

3 N *svavairamadam* for *svaveśmēdam* ॥ Ψ PPrM *nir̥rtenanānudigne* ॥ 4  
M *'bhicādyah* for *'tivāhyah* ॥ Ψ PPr ca *nāikhasūstrānugataṃ*, M *cānehasāstrā-*  
*nugataṃ* ॥ M *mampraroktam* ॥ 5 Ψ *mamtharaka* r, *sūdku* being supplied  
in marg., and *he* being written over *ka* by cop., hence Pr ins. *he* after  
*bhadra* ॥ Pr *sūdkuśayuniya°* ॥ 7 Ψ PPr *sārā*, M *sā* for *sārah* ॥ 9 Pr  
*suhṛstan* ॥ 10 bhNAΨ PPr *piyā* for *piyāh*, Bh with us ॥ 13 N *nu*,  
bh *tu* for *na* ॥ N *'bhopahṛtā* ॥ A (not Bh) om. l. 15 and the following  
*śloka* ॥ 17 bh *dhuramūhhuḥ* ॥ 20 N om. the two last pādas of  
stanza 166 and the following prose sentence ॥ 21 Pr *piyāmti* ॥ 23  
N *nārtitāt* ॥ 24 M *nāyayasūt* for *nār̥thi° yat syāt* ॥ 25 N *vā* for *kā* ॥  
26 N *yaśo* for *yaśaso* ॥ 27 M *vicāngo* for *citrāngo* ॥ P *kurungo* ॥ N  
*ludhukabānapātacakṛtaḥ* ॥ 28 Ψ PPrM *āyūtam* ॥ M *huṃyāh* ॥ Ψ *laghu-*  
*tapanako*, with almost imperceptible *l* and *z* over *pu* and *ta* respectively,  
hence Pr *laghutapanako*, P with us ॥ 30 Pr *laghutataka* ॥ 31 M  
*āhṛtavān* ॥ 32 Ψ P *ihāvasthitasyōpāyo*, Pr *ihāvasthitasthoyāyo* ॥ Ψ PM  
*°syōpāyo* ॥ AΨ PPrMBhΨ ins. *yatah* before *suriḥṣṭam* ॥ 33 N *upā-*  
*gatah* ॥ In Ψ *thar* of *tathāiva* resembles *trai*, hence PL<sup>1</sup> Pr *tathāiva* for  
*tathāiva* ॥

## Page 165.

2 M *odhāya*, Bh *ādāya*, Φ *ādāyas*, A with bhNΨP. Query: *availlhārya?* ॥  
3 bhN *udakam āgata eva* ॥ bhN *śaktirān* ॥ 6 Pr *abravati* ॥ M *apadam*  
for *idaṃ* ॥ 7 Ψ PPrM *aśvasārāḥ* ॥ M *cetasah* for *cetaś ca* ॥ 8 bhN  
*sanniruddhamāno* ॥ Ψ PPrM *udakārtham*, in Ψ followed by *danda*, in P  
by double *danda* ॥ 9 N *mamtharuka prāha* ॥ 13 PrM *°bhavanesv*  
*upi* ॥ 14 N *°nābhikṛtam* ॥ 17 M om. *ny abalā* ॥ 19 N  
*kathayati* for *prechati* ॥ 21 bhNΨ PPrM *ucchanu°*. A *ucchinna°*. BhΦ  
*janapadadevatāyatanaādhiṣṭito bhūmipradeśah*, om. *utsanna*. For our emendation  
cp. Kullūka's gloss on *sūnyagehe*, Manu° iv. 57: *utsannajanavāsagehe* and  
Critical Introduction, p. 33 ॥ 22 M *°kaścidra°* for *°cchidra°* ॥ 24 M  
*°pānāparam sau°* ॥ 26 M *ārādhha* ॥

## Page 166.

1 M *sampaviṣṭavakranetra°* ॥ Pr om. *kṛtāh* ॥ 4 M om. *api ca* ॥ 7  
N *vimtyopāyam* ॥ 8 M *tatsare* ॥ 9 Pr *abrarān* ॥ 10 Pr *putrapau-*

bhN, Ψ PPrM

*traparayā* ॥ 13 bhN *yad* for *yady* ॥ M *krpā*, om. *sti* ॥ 15 N om. *kimcit* ॥ M om. *tac ca śrutvā yūthupati* (not *h*) ॥ 16 N *mūṣikās* ॥ 19 AΨPPrM ins. *sa* before *sayūtho* ॥ Φ om. *sayūtho*, Bh *sa* for *sayūtho* ॥ 20 Pr *saṁāsya* ॥ 23 N *rihāyo nānyo* ॥ 24 Pr *mūṣakāvacasayā* ॥ AMBhΦ *parivāraka*°, but in M *va* and *cu* are very often confounded ॥

## Page 157.

1 bhN *bandhā*° for *bandhana*° ॥ 3 NP *sa* for *sayūtham* ॥ M *guthāsthānapōṣāṇś* ॥ 5 N om. *ato 'ham* and the following words to *bhadra* excl. ॥ 6 Pr om. *chrivā* ॥ After *ityāli*. ΨPPrM add ॥ 7 *ka'hā* ॥ which in M is followed by a flourish ॥ 9 N *dharmārthādibhiśūstra*° ॥ 11 Ψ *kūyagītūśāstravinodena*, with one mark of deletion (small vertical stroke) over *gī*, two ones over *śū*, one over *stra*; AP *gītā*° for *kūyā*°; MPr *kūyagītavinodena*. This shows that the reading of AP originates in a gloss of the archetypes of APM! ॥ 12 ΨPPrM *ca* for *hi* ॥ ΨPMBhΦ *ca* for *vā* ॥ 15 N *cittāṅgo* ॥ N *taṁ ca pa*° ॥ 17 M *hiraṇ*, then the first part of the *akṣara yo* (not *yau*), then some *akṣaras* worn off, then *patanaṁkoṁ* ॥ bhN *māṁdagatīyā*, M *māṁdaragatīyā* ॥ 19 bhN *patitēli*, PL<sup>1</sup> *patita iti ta iti* ॥ 20 Pr *badhan*, M *budhan* ॥ 21 Pr *bahvapāyāḥ pra*°, PL<sup>1</sup> *bahvapāyāṁ pra*°; in Ψ there is a small vertical stroke over *ya* to mark the caesura ॥ 22 Pr *sathā* for *sarathā* ॥ 23 bhN *palvasamīpe* ॥ 24 ΨP *prāpuṣi*, M *prāptoti* ॥ 26 Pr *smūn* ॥ 27 bhN *jivito*, corr. by cop. of bh to our reading ॥ 28 ΨPM *yat kim api mayā*, Pr *yatram api mayā* ॥ N *pranayakūpīte*, ΨPPrM *pranayaprakūpītena* ॥ 29 ΨPM *madvanād* ॥

## Page 162.

3 PL<sup>1</sup> om. *mitreṣu* ॥ 4 ΨPr *uktvāyudhvignahṛdayo*, M *uktvāśudhvignahṛdayo* ॥ 5 ΨPPr om. *nivedya* ॥ N *gahitvā* ॥ 6 bhN om. *taṁ* ॥ PN *tadavasthām* ॥ 10 M *krāṇṭaḥ* ॥ 12 In bh, *vi* of *virodhaḥ* has been corr. by the copyist from the beginning of some other *akṣara* (perhaps *dvī*); N *dvirodhaḥ* ॥ 13 Pr *abhyñāsi* ॥ 15 M *bhavān vṛṣyattāṁ* .....(gap) ..*ta kathanena* ॥ 16 bhNABhΦ *api* for *asi*, but cp. Śār. 99, 1 ॥ ΨPPrM ins. *ta* before *katham* ॥ M om. *bardhanasya* ॥ N *upāgataḥ* ॥ 17 M *bandhanā*° ॥ N *anubhūta*, om. all to *dhanavyusanam* (excl.) L 18 ॥ 18 bhΨPPr *bhava* for *bhavatā*; AMBhΦ with us ॥ N puts *vistarataḥ* after *icchāmi* ॥ 21 N *saṁmāśaṁjātāḥ* ॥ 22 AM *paripālayāmi*, BhΦ *anvāpālayāmi* (cp. Śār. 100. s) ॥ 23 N *gomatī* ॥ 24 N *vicarayan* ॥ M ins. *na* after *vicaran* ॥ 25 Pr *nirgatā* for *te gatāḥ* ॥ 26 Ψ *deśo* ॥ M *apaśyāmi* ॥ 27 bh *purutaḥ* ॥ bhNABhΦPPrM *īkṣyamāṇās*, BhΦ *pratīkṣamāṇās* ॥ 28 M *athorādvany gater* ॥

bhN, ΨPPrM

## Page 169.

1 N ākarsayāmi || 2 P tadro, L<sup>1</sup> tulbho for nadlho || 3 N nirāśitayā ||  
 4 ΨP it twice || Pr °hrdayo nāham || 6 N pūritosaṃ || 7 L<sup>1</sup> vilepano<sup>o</sup>,  
 P °vilepanū<sup>o</sup>, Pr °vilepena<sup>o</sup> || 8 Ψ kamārikūnām, corr. to our reading, PL<sup>1</sup>  
 kamārinām; Pr kumārā || 9 ΨPPrM om. kantukaparānām || N hastādvayam  
 for hastād dhustam || 10 PL<sup>1</sup> om all between rājaputrasya and mrgayū-  
 thasya l 13 || 11 M prārtakāla<sup>o</sup> || 12 bhN °hrdaye || 17 N evad  
 for etad || bhN utpādikaṃ, P(not L<sup>1</sup>) autyātikaṃ, Pr avyātikaṃ, both these  
 readings originating in misreadings of the form which tpa has in Ψ ||  
 18 N grhagrhitu; M grhita, om. graha || 22 M atha hrśam for akśam ||  
 23 ΨPr (not P) kōṣṭeṣṭakālālaguḍaprahāra || 24 Pr vyūpātenti ||

## Page 170.

2 M prārtakāla<sup>o</sup>, N °samayotsuke || 3 For stanza 178, NBhΦ only  
 yathā vātaridhūtasyaḥ || 5 M asaṃbaddhagra<sup>o</sup> || AΨPPrM tu ca śrūta ||  
 7 M prabhūtaṃ prabhūtaṃ jalena || 9 bhN sahitśachāl ka<sup>o</sup> || 10 N  
 śata<sup>o</sup> for śara<sup>o</sup> || Ψ °jhumula<sup>o</sup> (cp vol xi, Table I, no. 1, 15 c, and the form  
 which jhi has in Table II, no 12, 2a), PL<sup>1</sup> °kunda<sup>o</sup>, Pr °kaṃḍa<sup>o</sup>, bhNAM  
 °kaṃḍa<sup>o</sup>, which does not make good sense here Cp. the reading of BhΦ. Sā.  
 103, 16 °kaṇṭuka<sup>o</sup> Perhaps °kanta<sup>o</sup> is Pūṇabhadda's original reading. BhΦ śra-  
 kāmthakeśūnmarīdanam || 12 bhN om. bhodra || N tvaḥ for tvaḥ || M  
 apahāgataḥ, bhN apahārya gataḥ || 15 bhNAΨPPrM anupravīṣyāmi, Bh  
 pravīṣāmi, Φ pratīṣāmi || 16 Pr voca, om. s tvam || 17 M dayitejanam  
 priyogus ca kasya. Pr jana<sup>o</sup>, om. dayita || ΨP cillarīyogus ca || 18 M  
 °mahosadha<sup>o</sup> || 19 N śiṣṭasamāgame || 20 bhΨPPrM pathyadana<sup>o</sup>, NA  
 pathyadana<sup>o</sup>; BhΦ paśya dīnasamūbhās te || 21 ΨPPr prabhoś ca || 27  
 M paraṃ for vuraṃ || N prānatyāgo || 28 PL<sup>1</sup> om. bhavanti ||

## Page 171.

1 ΨPPrBhΦ hiraṇyapāśam || 2 Pr °vyāhrite vi<sup>o</sup> || 3 Pr om. the first  
 'pi || 4 ΨPPr vdsambhāryabhūmim || 5 N om. dṛstā || 7 Ψ utpa,  
 then danda, then tato. The inferior end of the vertical ta-stroke goes to the  
 right and meets the first vertical o-stroke to the effect that this ta in  
 connexion with the o-stroke resembles tya, though the superior horizontal  
 stroke of ta does not meet the o-stroke (see vol. xi, Table II, no 10, l 3 a)  
 Hence PL<sup>1</sup>, taking the danda for an e-stroke, utpatyeto, Pr utpato; Pr seems  
 to have taken the small horizontal stroke to the right of ta for a deletion  
 mark. 10 N ko for lubdhako || 15 In Ψ, bahul<sup>o</sup> seems to be corr. to  
 bahul<sup>o</sup>; PM with us || 16 M palatamti, A nipatamti, Bh nna patamti. Simpl.

bhN, ΨPPrM

MSS. HI read *kṣate prahārāṇi patanty abhikṣam*, h *kṣate prahārā nipottoty abhikṣam*, cp Śār. 106, 4 || A *tivraṃ*, Bh *tivrā* || 17 M *annaksame* || 19 N *bahulibhavaṃti* || 22 A  $\Psi$  PPrM *svgunaṃ* || Pr *īdṛi* || 23 Pr om. *ca* || 25 N om. *hi* || 29 M *kriyate* || 30 bhNA Bh  $\Phi$  *mamaivāpary* ||

## Page 172.

1 bhN *saryam* || 2 N om. *punar* || 3 bhN  $\Psi$  PPr *etan na*, M *etan ma* A *etac ca*, Bh  $\Phi$  with us || 4 PL<sup>1</sup> *svjana* || 7 N *yamā* for *mayā* || 14  $\Psi$  ins *sarīṇaṃ* after *īdṛi*; but cop deletes it again || M *syrīṇaṃ* || 18 Pr *cchinnattī sahyo* || 25 In this line the form *hiranyake* is supported by all our MSS. || 26 bhNA  $\Psi$  PPrM *tōvad* for *tāv*; Bh  $\Phi$  with us || bhN *atha* for *yāvad ayaṃ* || 27 N *vyūdhasyālarśyo* || Pr *pradeśe* for *bhūpradeśe* || 28 N  $\Psi$  PPrM jump from the first *darśaya* to the second *darśaya* (l 29), om. one of them and all between them || bh *citrāṅgaṃ śrṅga*, A *citrāṅgaśrṅga-paṃjarūṃtaro* || 29 N *vyādhadharmo* || Pr om. *vaśyaṃ* lo || 30 bhN *tadgrahārtham*, A *tadgrahārtham*,  $\Psi$  PPrM *tadgohanārtham*,  $\Phi$  *tadgrhanārtham*, Bh with us || 33  $\Psi$  PPrM *athāśīd* || N *budhake* ||

## Page 173

2 N *kr* for *jñātvā* || N *citrāṅgaṃ* || 3 M *udāya* for *udīya* || In N. the words from *kacchapo* to *upāgatasya*, p. 174, l. 5, have been written by another hand || 4 Pr *śālilūṣayanam* || All our MSS. here *hiranyako* (N *hirako*) || 5 N om. *pi* || 6 NBh  $\Phi$  *vhitāśah*, Pr *viharāśah* ||  $\Phi$  *sāti* for *paśyati* || N *pramūne*,  $\Psi$  PPrM *tatrāṅgulapramūnena* || 7  $\Psi$  PPr *gatam* *ava* || 8 N ins. *su* before *saṃ* || N *dīśyo* || Pr *śighramavataram eva* || 9 M *adya* for *atha* || 12 N *śi*, then a deleted *ā*-stroke, then *linām* || bh flourish after the stanza 199 || 13 APrM *mitrasaṃprāptināma* || After *tantram*,  $\Psi$  PPrM add " 2 *kathā* 7 " ; M adds *śrīḥ* ||  $\Psi$  PPr *ādyah ślokaḥ* || 15 bhN  $\Psi$  PPrM " 1 " , A 99 for " 2 " ,  $\Psi$  adds 3 flourishes, P one flourish. bh adds between two flourishes *iti dvitīyaṃ ākhyānaṃ samāptaṃ* ||, with the figure " 2 " after the second flourish ||

## BOOK III.

## Page 174.

1 bhN om. *arham*, M has it twice || 2 N om. *athēlam ārabhyate* || M om. *saṃdhiṃgrahāṇi* || 3 bhPr *ādyah ślokaḥ* || 4 M *pūrāvirodhite-trasya* || 5  $\Psi$  PPr *śatropi*; M *śatroṃ mitratvam upāgasya* || 6 N *paśya ullūko* || 9 In  $\Psi$ , the anusvāra of *prthivīpratiṣṭānam* has melted together

bhN,  $\Psi$  PPrM

with the inferior right-hand end of *ghū* (*ghūka*°) in the foregoing line, but is still to be made out with certainty (See vol xi, Table I, no 2, 10 b) PML<sup>1</sup> *prthvīpatistānanāma* ॥ 10 ΨPP<sub>1</sub> °*saṃeto*, M °*saṃeto* for °*saṇātho* ॥ P (not L<sup>1</sup>) *nyogrodhak pā*° ॥ 11 P<sub>1</sub> *matī sma* ॥ ΨPPrM ins *kākarajah* before *kālam* ॥ 12 M *gūṭiguhādurggūṣrayah* ॥ 13 M *yaṃ kiṃcid vāyatī tam vyā*° ॥ 14 ΨP *uttyārlhagamanāt*, Pr *uṣgamān* ॥ 15 N om. *hrtaḥ* ॥ 17 Pr *vālasya*° ॥ 18 bhN *utkar* for *utkaṭas*, corr. by corr. of bh to *utkatā* (!); but the same corr. adds *rr* with the line-mark 2 in the inferior margin ॥ 19 N *asmatpakṣayaṃ*, PL<sup>1</sup> *tya* (om. *same*) *asmatpakṣayaṃ*, M *saṃetyakṣakṣayaṃ* ॥

## Page 175.

3 The shape of *r* in *rtam* is in Ψ identical with that of *jha* as it is usually written in this MS ॥ 5 ΨPP<sub>1</sub> *ekāṃtam* twice ॥ 6 bhN °*nvuyagatan* ॥ ΨPPrM °*cinanjiṇi*° ॥ 7 N *upajivinaṃ* ॥ 8 PPrM om. *ca* In Ψ, the cop. adds it over the line, but corrects it subsequently to *ru* With the aid of a magnifying glass, it is to be verified with certainty, that the left-hand part of an original *ca* has been erased ॥ 10 bh *balīyasam*, NΨP *balīyasa*, Pr *balīyāṃsam*, A has a gap here, Bh and Simpl. MS. I with us, H *balīya*, h *balīyasā* ॥ M *pranātām* ॥ ΨPPr *mahatāpi* h, M *mahatpi* h ॥ 12 Pr *dhāryakaś* ॥ 14 Over *anūyena* in bh gloss: *saka* ॥ 15 N *saṃvāṇḍyam* ॥ 16 Pr *taḥ yathā* for *tutā* *ca* ॥ 18 M *prasaṃdham* ॥ bhN *saṃānena* for *saṃenāpi* ॥ ΨPPr *saṃdighi* ॥ 19 In bh gloss on *saṃśayikaṃ*. *saṃśaye-bhavaṃ kuryaṃ* ॥ 20 N jumps from *saṃenāpi* l. 20 to *saṃenāpi* l. 22, om. one of them and all between them ॥ 21 M *taṣmākhurdham* ॥ bh *saṃārabhet* ॥ 22 bh *nāmāndhak* ॥ Pr *hito* ॥ 23 *vābhitvā* all our MSS. incl. Bh. In A this passage is missing owing to a gap in the MS Hanb. MSS. have another reading ॥ 24 In bh, *gra* of *vigrahasya* seems to have been corrected from *nna* by cop; corr. adds *gra* over the line. N *cinmahasya* for *vigrahasya* ॥ 25 PL<sup>1</sup> *nāstokam api*, M *no stokam api* ॥ 27 M *nakhe bhagaṃ* ॥ 30 In bh gloss on *vartasiṃ*: *pulāmsi* ॥ 32 ΨPPrM *vetasa*° ॥

## Page 176.

1 bhN *kūrmah saṃ*° ॥ ΨP *marthayet* ॥ On pāda b or on the following line a gloss in marg. of bh, which I cannot make out ॥ 5 Pr *tavā-bhīprāya śrotum* ॥ 6 ΨPPrM om. *deva* ॥ ΨP *dharmmarahites* ॥ 8 bhN *dharmah sa*°, but *h* deleted again in bh; ABh with the other MSS. ॥ bhNΨPMBh °*vikāne* *ca*; Pr *dharmmasatyavikānasya*, A with us ॥ N *sa dadhyān* ॥ 12 bh *yoddhā* °*vamantā* ॥ 13 ΨPPrM *saṃdhānakīrtane* ॥ Pr *bhū pi* ॥ 15 N om. stanzas 21 and 22, but has the foregoing *uktam* *ca* ॥ bh *api kriyā*, corrected by gloss. to our reading ॥ 17 Gloss. of bh corrects

bhN, ΨPPrM



śomo° to samo° ॥ bh *pratyupadīpakāḥ* ॥ 18 Gloss in bh on *sahasā* · *gape-*  
*laghīmāṇa pāṇinīno chōṇṇo* ॥ M *toghāritarāḥ* ॥ 19 bhNAΨPPrM *yaś* for  
*yac*; Bh *yathośa*. HI *pad evāṭṭaṭ* ॥ 21 N *susōmājyaṃ* ॥ 30 N om.  
*saṃsīktā* ॥ ΨPPrM °*dāna*° for °*netra*° ॥ 31 bhNPr *ślāghyā* ॥ 32 bhN  
*tram athātmā* ॥

## Page 177.

1 N *tatra* for *tan na*; in bh *tan na* corr. from *tena* by cop. ॥ 2 Gloss  
 in bh on *yōnam*: *nīsavu* ॥ ΨP *saṃdhi* ॥ M *yetasoḥ* for *yataḥ* ॥ 3 M om.  
*dusteno* ॥ 4 M *pratsate* for *prasaṃyate* ॥ 5 ΨPPr *bhuvē*, M *bhāva* for  
*bhaye* ॥ ΨPPr *prāṇaṃ pra*°, M *prāṇe pra*° ॥ 6 ΨPPrM *ca ca* for *ucyate* ॥  
 7 ΨPM *vātharā cātre*, Pr *tharā cātre* (om. *īā*) ॥ 8 N *cārya'hā*, PL<sup>1</sup>M  
*īāryadā* ॥ 9 M *ovaskamthēdaprādānasya* ॥ Gloss in bh on *avaskamda*°:  
*śosanaṃ* ॥ 12 Pr *prapūdhivyādhiṃ* ॥ 13 bhN *tan na* for *tatra* ॥  
 bhNΨPPrM *prabhoḥ*; in bh *h* deleted by cop. ॥ 14 Pr *saṃnāḍhaṃ* ॥ Pr  
*pāpi* ॥ 15 ΨM *kāryakaraṇā*°, Pr *kāryokārana*° ॥ bhN °*nāpekṣayām apa*°;  
 corr of bh adds *ā*-stroke after *kṣa*, and *ra* over *na* ॥ 16 bhN *yat* for  
*tat* ॥ 22 N *tathā ca* ॥ 25 Ψ *tasya* over the line ॥ Pr *prajñānam* ॥  
 bhN *athā*° for *apy ā*° ॥ 27 M *āyānāṃ* for *yānāṃ* ॥ 29 Gloss in bh on  
*śunāpi* · *kutorū*, Pr *śrūṇāti* for *chundāpi* ॥ 30 ΨPPrM om. *anu ca* ॥ 31  
 M *kurūtā*° ॥ Pr °*tālmuprayuktaye* against the metre ॥

## Page 178.

1 Over *saho* gloss in bh: *samarthāḥ* ॥ 2 L<sup>1</sup> om *saṃ*, P om *na saṃ* ॥  
 3 Pr *drāḥa* ॥ bhN *īcamdhāsāra*°, but *cam* corr. by cop. of bh to *ca* ॥ 5  
 N *tiṣṭe*, A *tiṣṭhed*, Simpl. HI *tiṣṭa madhyagato* (H °*tā* for °*to*), Simpl. h *tiṣṭam*  
*madhyagato nityaṃ*; Bh *yas tiṣṭen madhyago* ॥ bhN *yo* after *nityaṃ* ॥ M  
*lapsate* ॥ 9 PL<sup>1</sup> om. *supratisthītūḥ* and the following words to *supra-*  
*tiṣṭhītūḥ*, l. 11 excl ॥ 10 bhN *śākyo* ॥ Gloss in bh on *dhaḥ sayitum*: *pūti-*  
*tum* ॥ 11 N ins *ca* after *atha* ॥ 14 N *manyamto*, M *matryamte* ॥ M  
 om. *param* ॥ 17 M *sahāyuk* ॥ M *tejasvāpi* ॥ 18 M *yatito vadbbhāḥ* ॥  
 Ψ *svayam eva* [new line] *ca praśāmyati*; PL<sup>1</sup> the same reading, Pr *svayam eva*  
*praśāmyati*, M *svayam eva ca śāmetāḥ* ॥ 19 bhN *vipakṣiḥ pra*° ॥ 20  
 bhN *yāsyasi* ॥ bhN *tyaktvāpi* for *tat kōpi* ॥ ΨPPrM om. *na* ॥ bhN *sahā-*  
*yam tvam*. The original reading seems to be that of the Hamb. MSS.: *yadī*  
*pūnas tvam svasthānam tyaktvā 'nyatra yāsyasi* | *tat kōpi vātmātrena sākāyāṃ na*  
*karisyati*. 'sahāyutvam' of our MSS. seems to be a corruption of *sākāyāṃ*  
*na*. *na*, which is om. in Ψ(PM), seems to have been inserted afterwards in  
 a wrong place in bh(N) ॥ 21 bh *karisyati*, corr. by gloss. to *karisyasi* ॥  
 23 P *nityaḥ* for *kṛṣe*, *nitya* being a misreading of the shape which *kṛ* has in Ψ;

bhN, ΨPPrM

in L<sup>1</sup> the two akṣaras are worn off || bhN *kaṣyāp* for *kaṣyāp* || 26  
 Gloss in bh on *venur* : *cāpsa* || M om *uklam ca* || 30 Pr *°phalam śriyaṃ* ||  
 31 bhN *tad eva*, ABh *tad evaṃ* for *tad deṃ* || M *pratikaro* ||

## Page 179.

1 bhNΨPPr *sthiraṣṭvābhūdhānam*, A *sthiraṣṭvā 'bhūdhānam*; Bh with us ||  
 2 Pr *samādisati* || bh *tat*, N *tata* for *toḥ* || 4 M *śukāle* || 6 *gatlā* for  
*sadā* || 8 bhN *arisaṣair* || N *°nocchisvate* || 10 ΨPM *varādhate*, Pr  
*riddhate* || 13 M *gūpas* for *guroḥ* || 15 bhN *prāpto* for *śasṭo* || 18  
 bhNΨPPrMK *lobhāśrayaḥ sa na tvām uccāṭayisyati* (PPr *uccāṭayisyati*); Bh  
*lobhāśrayān na tvām sa uccāṭayisyati* (!), A *lobhāśrayaḥ sa tu tvām bho nūnam*  
*uccāṭayisyati*. This is of course an attempt towards correcting the faulty  
 passage. Our reading is that of the Hamb MSS. Simpl. h. *lobhāśrayaṣṭram*  
*na satru tu uccāṭayisyati* || 20 bh *tato 'ham*, N *latōham* for *tūta 'aham*,  
 a simple misreading of the old-fashioned writing of *o* || bhN *sthirasthīvy* ||  
 21 bhN *pranulhībhiḥ* || 22 M om. *vedarḥ paśyanti* || N *vālavāḥ* for  
*brāhmaṇāḥ* || 24 Pr *atra* for *atra* || M om. all between *atra* and *vīśeṣataḥ*,  
 l. 25 || 26 M om. *sa* || 29 M *pañcadāś* || P om *tribhis*; ΨPrML<sup>1</sup>  
*tribhi 2 r* for *tribhis tribhir* || 33 N *tūthasābdena yukta°*, Pr *tūthasābdenātra*  
*yukta°*; bh *tūthasābdenāyukta°*, corrected by the copyist from *tūthasābdenā-*  
*trāyukta°* || M *kupsitaṃ* || M *svāminu upayūtāya* ||

## Page 180.

1 Pr *bhavaṃti* || M *tatsada* for *tadā* || M *°śyābhyudāryaya* || N *purohitah*  
*se°* || 2 bh *°amtarvaṃśaka°*, Ψ *°amtarvaṃśaka°*, PPr *°amtarvaśaka°*, A *°amtar-*  
*vaṃśikah°*; Bh with us || bhN *°balādhikṣa°*, corr. in bh to our reading by  
 gloss. || 4 All our MSS. including L<sup>1</sup>ABh *°hamenki°* (gloss in bh.  
*dhānya*); the same reading in the Hamb MSS., which add *ca*, but as in the  
 Hamb. MSS. in accordance with our text *°hamenki°* is part of a compound,  
*ca* appears to be an interpolation. In A this and the compound *mantri°*  
 are dissolved. Śār. p 109 om the second class of the *tūthān*, but gives  
 the first one in a compound as Pūn. || PL<sup>1</sup> *°śasṭā°*, M *°śatyā°* for  
*°śayyā°* || M *°sanyā°* for *°spasā°* || Gloss in bh on *°bhisag°*: *vaide* ||  
 5 M *°vīlāsinaḥ* || *ca* all our MSS incl. Bh, it is missing in the Hamb  
 MSS, which om. also *iti* || 6 Pr *śrapakṣavighātaḥ* || 7 bhNΨPPrM  
*°samvatsarā°* (Pr *°cāryaḥ*), ABh with us || 8 M *jānāt* || 9 M *tat* for  
*tata* || N om. *vairam* || 12 PL<sup>1</sup> *purāputa* || 13 N om. *bhāsa* || N  
*°kārāṇikā°* || P *°śyāma* 1, M *°śyāmā°* || bhNΨP *°pakṣaganuḥ*, M *°pakṣaganuḥ*,  
 APrBh with us (only Bh *°prabhṛtibhiḥ*) || 14 In Ψ, *tāvat* (!) suppl by  
 cop. in margin, without a mark of omission in the text, PL<sup>1</sup>PrM om.  
*tāvat* || 16 M *vrjā°* for *vrthā°* || 18 M om. *yah* || 19 N *anudvigna*,

bhN, ΨPPrM

ΨPrM *anudvigaah* || bhN *sūrya* || 22 Pr om. *sa* || 24 ΨP *jahyū*, under *jahyād* in bh gloss: *tyajet* || ΨPrM *vāmbhasā*, Simpl. H I h with bhN || 25 ΨPL<sup>1</sup> *ācāryaṃ* || PL<sup>1</sup>Pr *anadhīyān mṛtyam*. The copyists took the *ai*-stroke over *tair*, which in Ψ stands just below in the following line, for *virāma* ||

## Page 181.

1 ΨPrM *ca priyavādinīm* || 2 N *grāmapālām* for *‘kāmaṃ* || bhΨ *thanakāmaṃ*, P<sub>1</sub>Bh and Simpl. H I *vanakāmaṃ* in Bh corr. by later hand apparently to *dhana°*, M *vinakāmaṃ*; the other MSS incl. A and Simpl. h with us. As to our reading it should be borne in mind that in India the barber is regarded as a greedy fellow who does not abstain from doing wrong, if he can earn money by a crime. Cp Somadeva's Kathāsaritsāgara xxxii, 136 ff., the frame-story of our fifth book, and our stanza in, 66. 3 N om. *‘nyah kaścid* || Pr *athāiter* || 5 Pr *‘kovicutah* for *‘kocitah*; M *‘kocita-samastūvasusaṃ* || 6 Ψ *proguṇāhṛte*, then an akṣara which looks like *ghca* (*gh* in its modern form) and is liable to be taken for *sva*, though in Ψ *s* has quite a different form; M *traguṇīkṛteṣva*, om. *ca*; PL<sup>1</sup> *su* for *ca*, Pr and the other MSS with us || 8 After *smhāsane*, bhN insert *ca* || bhNΨPrM *suptadīpā°*, ABh with us || 10 N *adharmeṣu*, PL<sup>1</sup>M *arthesu* || 11 Ψ *‘pradhāneyu*[new page]*gyvatyane*; hence P, correcting the first *yu* to *su*, *‘pradhānesu gyva°* || N *gyvatyane* || 12 bhN *‘lābhā°*, in bh corrected to *‘lajā°* by corr. || N *‘gocurā°* for *‘rocanā°* || 13 Pr *‘kṣapōtre* || N *maṃgala-pūryeṣu* || 14 M *yavīnakā°* || bh *‘madhya*, ΨPrM *‘madhyasthitāṃ*, M *‘madhyasthisthitāṃ* || ΨPrM om. *tisthantaṃ* || 15 bh *kupito*, corr. by cop. to *kuto* || 16 Gloss in bh on *kīrāhremkāra°*: *śabda* || Pr *saṃāsaṃ* || 17 M om. *eṣu* || 19 Pr *saṃavāyo*, om. *vacana* || 22 Gloss in bh on *śveta-bhiksus*: *yati* ||

## Page 182.

3 Pr *vidhar yejitā* || 6 bh *nirūpitāsta*, corr. by corr. to *nirūpitesti*, N *nirūpitāste* || Pr *āsti* || Pr *tac cam api* || 7 N *saṃayo*, Pr *saṃotaṃ* || M *prāptiṣi* || N *vihaṃsya* for *vihasya* || 8 ΨPL<sup>1</sup>Pr transpose. *‘cakorako-kilā°*, M om. *cakora*, writing *‘kokilacakraivāka°* || 11 bhAΨPL<sup>1</sup>PrMBh *vakra-nāsaṃ*, N *cakranāsaṃ* || ΨPL<sup>1</sup> *‘daśīnaṃ*, in Ψ corr. by very thin strokes at the bottom of *i* to our reading || 12 Pr *vaktuṃ* || 13 M om. *tathā*; N *tathā ca* || 15 bhN *tu* for *nu* || 16 ΨPL<sup>1</sup> *svāmī sati* || 17 M *udy* for *yady* || M om. *bhavati* || 18 N *praśaktah* || 21 N om. *yatah* ||

## Page 183.

2 Pr *matām* || 4 M om. *katham etat i vāyasaḥ* || 6 bhNAΨPM (not Pr) *kaścid*, Bh *astī kasmīścid* (I) *va°*; Hamb. MSS.: *astī kasmīścid va°* ||

bhN *parivāritah*. The original reading is perhaps °*parivārah*, which may have been corrupted to the reading of bhN, which again may have been corrected to the reading of ΨPN ॥ 7 Pr *yūtham*, om. *gaja* ॥ 9 N °*yajvulu* for °*palvulu* ॥ N °*śosagatām* ॥ 10 N om. *pioktah* ॥ Gloss in bh on *kalabhāh*. *kathināmbacām* (or °*hom*) ॥ 11 Ψ *sa* [new page] *ti*, cp Key to Tables, p. 1, s v. 'Anusvāra'. PL<sup>1</sup> (taking *᳚* for a hyphen, as it is used in later MSS) *sati* ॥ 12 N *tendūṣṭāśv* for *tendṣṭāśv* ॥ 13 ΨPL<sup>1</sup>PrM *vegadaṃḍa* ॥ PL<sup>1</sup> *abha* for *atha* ॥ 16 In bh, *ta* of °*tata* resembles *va*, N °*īaṭa* for °*tata* ॥ 17 bhN °*jīyamāna* ॥ 18 N °*madhu* for °*madhupa* ॥ Pr om. °*mada* ॥ 19 M om. °*taru* ॥ bh °*śara*, cor. to °*śata* by cop.; N °*śā* for °*śata* ॥ Pr °*jaghana* for °*satata* ॥ 20 In Ψ, *ja* of *jaghana* add. by cop. over the line with pale ink. It is not very distinct and looks almost like *ū* PL<sup>1</sup> °*ghana* for °*jaghana* ॥ 21 Pr °*raval* and °*sampūṣṇa* ॥ 23 ΨPPrM om *tac ca* and the following words including *prāptaś candīśasarah*, p 184, l 1 ॥ N ins. a second *niveditam* after *hastirājya* ॥

## Page 184.

1 bhNA *prāptam* for *prāptaś*, Bh with us ॥ 3 bhN °*hara* for °*karu*, corr. by the glossator of bh to our reading, Pr °*karakaraṇāḥ* ॥ 4 ΨPPrM *atākramya* ॥ 5 In bh, *ra* of *param* is very similar to *ta*; N *putam* for *param*, ΨPPrM om. *param* ॥ 7 ΨPP<sup>1</sup> *ndyāti* ॥ 8 L<sup>1</sup> om. *tatra* ॥ 9 Ψ originally *pravista* for *prapista*, but corrected by effacing part of the *va*-hook Still the original reading is quite visible PL<sup>1</sup>Pr *pravista* ॥ M om. *suduhkhitān*, bh *sudukhitān*, N *suduhkhitān* ॥ Ψ *vikṣyānukampayā vi*, with a nearly invisible dot over *vi* as a mark of deletion, then *hsu* begun, but deleted again by two little vertical strokes, then *idam āha*; PL<sup>1</sup> *vikṣyānukampayāvika idam āha* ॥ 10 ΨPPrM *āgamīṣyamti*, om. *iti* ॥ 11 M °*smi* for °*sti* ॥ 12 bh (not N<sup>1</sup>) *śikhimukho* ॥ 20 ΨPL<sup>1</sup> *hasteno* ॥ 21 Gloss in bh on *lekham*. *pattra* ॥

## Page 185.

2 N *dūra*, with *ta* over *ra* by cop. ॥ 4 N puts *ca* after *gate* ॥ For *va*, bh *eva*, but corrected to *iva* by the copyist himself ॥ 5 Ψ om. *yāl vyākaraṇa*, which has been added in marg. by another hand ॥ 6 After writing *sūdhuhk*, the copyist takes a new pen, and the first akṣara *brū* written with it, is somewhat indistinct, hence both PL<sup>1</sup> and M misread it, writing PL<sup>1</sup> *śrūyād*, M *būyād* ॥ 8 N *atha* for *ayam* ॥ 9 Pr *bhāṣitam* ॥ 10 ΨPL<sup>1</sup> *dvitīyakarmma* ॥ 12 ΨPL<sup>1</sup> *puspitākaraṇi* ॥ M °*śalayarasta-staśaśuk* ॥ N °*jaḥ* for °*rajaḥ* ॥ 13 PL<sup>1</sup> °*śaṃśīṣṭasagalaśasadrśam* ॥ N ins °*nā* between °*jalada* and °*sadrśam*, *nā* of course is originally a gloss, wrongly taken for a correction by some copyist ॥ 14 Pr °*ela*

for 'cupala' ||  $\Psi$  'bhairavaravam, but the first *va* del. by cop., PL<sup>1</sup> 'bhairara-  
vam; Pr om. 'rabhu' || N 'ākāram sam' || M 'suyāṣṭikarānam (narā' || N  
erāvatā' || 16 bh 'bhujātu', corr. by cop. and (more legibly) by corrector  
to 'sujātu'. Owing to the copyist's correction, the original reading is  
difficult to make out: N 'bhujātu'  $\Psi$  PPrM 'suvrāta' for 'sujātu' || 17  
bhN 'sukha' for 'mukha'; Pr 'yamumkhamdala' || 18 Pr puruṣaiḥ || 22  
Pr sarvathā adrakṣyām || 24 M api bharatataḥ śrutevā, &c. ||  $\Psi$  PPr tataḥ  
śrutevā ||

## Page 186.

4 bhNA $\Psi$  PPrMBh *evam* for *eva*, Śār. with us || 5 M *sa* for *sarā* ||  
PL<sup>1</sup> om. *ekam ca* || 6 M *urldhoten* || M *būstresu* || 7 Pr *puruṣāny* ||  
bhN *jalpanā* || Pr om. *na* || 9 The copyist of bh apparently corrects  
*vāpari* to *cāpari*, but the corrected aksara has some resemblance to *la* (cp.  
vol xi, Table I, no. 6, 2a); hence N *lāpari*;  $\Psi$  PL<sup>1</sup> *vāpari* || 15  $\Psi$  PPrM  
*nāmāste* || 16 N *nivartate* || 19  $\Psi$  *asmacchaksayā jyotsnayā*, PL<sup>1</sup>  
*asmacchaksayā jyotsnayā*, PrM *asmacchiksayā*, M *jyotsnayā*, Pr *yotsnayā* ||  
20 N *suparivārah* ||  $\Psi$  PL<sup>1</sup> *nāsmidraṇe*, Pr *nāsmadīane* || M *vaste* for *ceṣṭam*,  
Pr *gotheṣṭayam* || N *vibhāsam* || 22 bhN *eyatāte* ||

## Page 187.

1 N jumps from the first *yendham* to the second *yendham* (1. 2), om. one  
of them and all between them || 4 N 'lo' for 'talo';  $\Psi$  PPr 'talollālita-  
graha', M 'talollālita-graha' || 8 bhN *pramati*, corr. by corr. of bh to our  
reading || 10 N *kaṣṭam ra, ra* being a misreading for a 2, indicating the  
repetition of the preceding word || bhN $\Psi$  PPrM ins. *ya* after *bharatā*.  
ABh and Śār. om. it || 11 bhA $\Psi$  PPrM *droṇas*, in  $\Psi$  corr. to our reading  
by a small diagonal stroke; Bh *driguram trayādroṇas candraḥ* || 14 N  
*kṣapayām āsa*, Pr *khyamayām āsa* || 16 Pr *candṛe mamōpari*;  $\Psi$  PL<sup>1</sup> *cam-*  
*dramaso* for *candṛe*, omitting the following *mamo* || 18  $\Psi$  *api*, corr. by cop.  
to *iti*; but the correction of *pi* to *ti* is not very clear. Pr *isi*, M *api* for *iti* ||  
After *iti*,  $\Psi$  PPrM add || *kathā* || 1 || 19  $\Psi$  PPrM *prajāh* || 20 M *cad*  
for *tāvad* || 22 Pr *kupyamto* for *kuto* || 23 bhN *cheṣā* for *cheṣā* ||  
24 N om. *kathaya* ||

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5  $\Psi$  PL<sup>1</sup> Pr 'helikā' for 'prahelikā'; PL<sup>1</sup> 'dānādervinodaiḥ (1) || 7 After  
*deśam*, N ins. *prāyam kotham api deśam* || Pr *tittir* || 10  $\Psi$  PPrM om. *vā* ||  
13 M om. *na* || 14 M *tittirah* || 17 bhN *dāridro*, Pr *dāridre* || bhN  
*purā* for *pure* || 19 M *mama vasatā* || 20 N *na te kṛm* || 22 M  
*prātiveśmikaḥ* || *prachātām* || In bh gloss on *prātiveśmikaḥ*: *pāḍoṣ* ||

bhN,  $\Psi$  PPrM

## Page 189.

1 M *gahasyo* ° || 2 In bh gloss on *sāmamla* ° · *pādōsī* || M *eva* for *evam* ||  
 Ψ PPrM *manir* for *manu* || 5 Ψ PPrM *su* for *tu* || 6 Ψ PPr *śaśha*,  
 corr. in Pr to *śaśha* || Pr *le* for *li* || Ψ PPrM transp.: *na trayā* || 7  
 Ψ M *yathāha*, in Ψ corr. from *yathā ca* by cop., PPr *yathā ca* for *yad āha* ||  
 8 M *pratyakṣyaṃ* || 9 M *asava* for *atīa* || 11 M *manusānam* || 12  
 bh Ψ PPr *tīaścām* ° *ca*, in bh corr. to our reading by corr. || 14 N *smṛtiḥ* ||  
 Ψ om. *pramāṇā*, but cop supplies it in marg. || 18 M *savasyut* || Ψ PPrM  
 om. *it* || M *athānātūdurāṇ* || 19 Ψ PPrM *tattaram* || 20 N om. *cala*,  
 PL<sup>1</sup> om. *bhaṅga* in the compound || 21 N *bhavatyā* || 23 M *dṛṣṭyā* ||  
 bhN *bhaya* *prāno* ° ||

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1 bhN *tapacchadmo* °; Pr *taśchadmo* ° || 2 bhN Ψ PPrM *galavārtās*, K  
*galavārtās*, A *malavārtās* (continuing *tipasvinaḥ*, *tās ti* of course being a mis-  
 reading for *rtās ta*), apparently corr. by cop from *galv* °, Bh *galakṛtās* ||  
 5 P *kuṇḍvabāhur*, L<sup>1</sup> *kuṇḍhabāhur* || Ψ (not PL<sup>1</sup>) *ta* [new line] *taḥ* || bhN  
*eva* for *evam* || 7 M *śapmaśrāḥ*, Pr *śvasuśrāḥ* || bh (not N) *hṛtūm* ° ||  
 9 M *dināny āyāpēti ca* || 10 M *lohakārastra*, P *lohakārabhastrea*, L<sup>1</sup>  
*lohakārabhāstrat* || 11 M om. *tathā ca* || 13 In bh gloss on *śuśh*  
*puccham*: *kurārāpnā pucchati*; Pr *puccham* for *puccham* || 15 *kūṭikā*  
 bhNA Ψ PL<sup>1</sup> PrMK; Bh *dūṭikā*, Hamb. MSS. H *puttikā* (ep. p w. s v.), I  
*punnikā* || 16 M *matyēsu* || Pr om. in their right place *yeṣāṃ* and the  
 following words down to *śamsanti* (excl.), l. 19, adding them after *vistare*,  
 l. 21, between two crosses (×) || 17 Ψ PL<sup>1</sup> *adhnaḥ* || Pr *dhṛtaṃ* for  
*ghṛtaṃ* || 18 In bh gloss on *piṅgākāc* · *sānī* || 22 Pr *dharmamanūṣa* || P  
*parāpi* °, L<sup>1</sup> with us || 23 N *śaśha* *prāha* || N Ψ PrM *tattvī*, in Ψ similar  
 to *tattvī*, which is the reading of P || 24 Ψ PPrM *natīlata* || In Ψ gloss  
 by cop. on *tīṣṭati*: *saṃasti* ||

## Page 191

1 N *sthitvau* || 2 bhN *tatra* for *tata* || 3 N *dharmādesaka* || 4  
 bhN om. *hi* || Pr *ti* for *te* || 5 Ψ PPrM *vadata*; bhN om. *vadatam* ||  
 6 Pr *pruṣṭasūyatū* || 9 Pr *bhūtāpi* || M om. *yo* || 13 In bh glosses  
 on *ajū*: *vakaḥ*, and on *vṛṇayāḥ* · *sāla* || 15 L<sup>1</sup> *śrīśāṃ sthitvā* || 16  
 M om. *svarge* and *pāda* 4 || 17 N *bhūṣaṃtanam* || 19 Ψ PL<sup>1</sup> PrM inset  
*mama* before *saṃpā* °, repeating it after *bhūtā* || bhN Ψ PL<sup>1</sup> M *saṃpavarttano*,  
 Pr *saṃpavarttiyo*; ABh *saṃpavarttinau* || 20 PL<sup>1</sup> *vivāḍapaśanūṣṭham*, om  
*vijñāta* || bhN Ψ PPr *vācū*, a misreading of the old-fashioned writing of *o*,  
 A *yena vijñātaparamō'rtham vivāḍavaco vadato me*, &c.; Bh *yena vivāḍavijñāna-*  
*paramārthavaco me vadano* 'pi *paralokavādhā na bhavati* || M om. *me* ||

bhN, Ψ PPrM

## Page 192.

4  $\Psi$  PPr *karnopāṇṭi*, in  $\Psi$  the *i*-hook over the line del. by cop. with a small dot, thus correcting *ti* to *te* || Pr *śvedāyaṇṭi* || 5  $\Psi$  PL<sup>1</sup> *viśrāsitai* || 6 N  $\Psi$  PPrM *upāgotau* || 7 In bh gloss on *°krukavenu*: *karavata* || 8 Pr *braviti* || After *ādi*,  $\Psi$  PL<sup>1</sup> add || *kuthā* 2, PrM *kathā* without a figure || 9 Pr *etaṃ* || Pr *ky*, om. *tiā* || After *kytiā*, bhN  $\Psi$  PL<sup>1</sup> PrM insert *prāpya ca*. ABhK om. these words, KBh *prāpya* for *kytiā*, Bh reading *arthapatam* for *adhipatim*. Simpl. MSS HI *kṣudram dirōṇadhom notim* (I *parim*) *āsāḍya*; Simpl. h *krui* [misread for *kṣudram*] *putim prāpya rātrāṇḍhūh samtōpi*. At all events either *prāpya* or *kytiā* is originally a gloss. *prāpya ca* seems to me to have been inserted in order to make these prose words more similar to the beginning of the title stanza of the preceding tale, and the reviser, to whom the text of Bh goes back, completes this assimilation by correcting *adhipatim* to *arthapatim* || M *rātrāṇḍhūh* || Pr om. *santah* ||  $\Psi$  PPr *sāsi°* for *śāsi°* ||  $\Psi$  P *°tittira°*, Pr *°tutira°* || 10  $\Psi$  PPrM *gāsyumti*, om. *iti* || 13 Pr *sarve pa°* || bhN ABh *yathāsukham* || 14 The words *śāste* to *krkālīkayā-bhikṣaṇam* suppl. by cop. of  $\Psi$  in marg.; *bhikṣam* stands also in the text || 15 Pr om. *śhoh* || 20 M om. *prāka* || N *durātman* || 21 M *adgapra-bhūti* || 22 Over *sāyaka* in bh gloss: *bāna* || 23 bhN and A *durukta*, Bh *duruktā*,  $\Psi$  PL<sup>1</sup> M *durakta*, Pr *dukta* || Śār. and Simpl. HI with us, Simpl. h *durukhūm* (misread for *°ktam*) ||

## Page 193.

1  $\Psi$  *svāsvāśrayam*, the second *svā* del. again by cop. || Pr om. *vāyaso* || 2 bhN om. *yad idam vyākṛtam mayā*, P om. *yad idam vyākṛtam*; L<sup>1</sup> om. *taṃ yad* and the following words to *d vāsam eva* (excl.), l. 7. M *yad idam vyōṇhatam mayā* || 5 Pr *yadi priyam* || 7  $\Psi$  *cadvacah*, corr. by cop. to *tadvacah*, the corrected akṣara resembling *cā*, P *bhūdvaca*, Pr *dvuech* for *tad vacah* || 8 N *tathā ca* || 10 *sauritām*; in bh the glossator adds a various reading *vai hatām*! || 11 Gloss in bh on *bhīṣag*: *vanda* || 13  $\Psi$  PL<sup>1</sup> Pr *śarīṣaḥ* || 14 M *tatra* for *tan na* || 20 Pr *prayāt* || 23  $\Psi$  PL<sup>1</sup> PrM *sa āha* || Pr *śātgunyāparaḥ* ||

## Page 194.

1 Pr *volokazah* (°) || 2 Pr *chāgabrahmanam*; M *°brahmanam* || N om. *brāhmaṇam* and the following words to *brāhmaṇah* (excl.), l. 5 || 5 N *kṛtā°kṛtāgni°* || 6  $\Psi$  PL<sup>1</sup> M *pruvāsi*, Pr *prativāsi* || 7 bh *meghācchādite gagane* || M only once *memdam* || 8 *kimcū°* all our MSS. incl. ABh: Hamb. MSS. *kimcedgrāmaṃ* || 11 L<sup>1</sup> *artha* for *api* ||  $\Psi$  *itaś ca taśco*, PL<sup>1</sup> *itaś ca taśva*, Pr *itś cētaś ca*, M *itaś ca*, om. *cētaś* || 12  $\Psi$  PL<sup>1</sup> M *mārgge*, Pr *mārgga* || 13 N *pīvaram paśum* || 15  $\Psi$  PL<sup>1</sup> M *angaulinajo*, but cop. of

bhN,  $\Psi$  PPrM

Ψ adds in marg : *adyadīnaga itī pāṭha*, and Pr has *adyadīnajo* ॥ 17 bhΨ *samukho*, N *sammukho* ॥ Glossator of bh corrects *aparamārgena* wrongly to *aparamārgena*, which is the reading of N ॥ 18 M *eva* for *era* ॥ 19 N *lād* for *gad* ॥ bhN *śaṃṣhāṇḍho*, ΨPM *śaṃṣhōmṇṇḍho* A.Pr.Bh and Hamb. MSS. with us ॥ 22 Pr om. *tān* ॥ 24 N *pratipādayāmi*, Pr *pratipādasi* ॥

## Page 195.

3 N *etyorāca*, M *abhyetorāca* ॥ N *aho* twice ॥ 4 Pr *śaktam* for *yuktah* ॥ 8 Pr *āsa* for *āha* ॥ 10 ΨPPrM *ātmaruciram*, in Ψ corr. to our reading; but the correction is not very clear. The respective akṣara might as well be taken for *tam* corr. to *ram* ॥ M *samācariati*, Pr *samācariet*, both om. *iti* ॥ 12 ΨPPrM *vidhāya* for *kṛvā* ॥ ΨPPrM *aho* for *bho* ॥ 15 N *sacelam*, corr. by cop. to *sacculam* ॥ 20 PL<sup>1</sup> *aho* for *ato* ॥ After *iti*, ΨPL<sup>1</sup>Pr ॥ *kathā* ॥ 3 ॥, M *kathā* 3 ॥ 21 Pr om. 'sra' ॥ 24 Pr *durjano* ॥ 25 M *bhāksayuta* ॥

## Page 196.

3 Ψ *sa dācid*; PL<sup>1</sup> *kadācid*, om. *sa* ॥ ΨPPrM 'siri' for 'sāra' ॥ 4 N *nīhkrāmatus tva tasya* ॥ 5 ΨPL<sup>1</sup> *cāluḥkū*, in Ψ con. to our reading by a small vertical stroke over *c* ॥ bhN ins. a second *ca* before *śurire* ॥ M *śurire evaśonitagaṇḍhā*, l. 5 ॥ 7 ΨPM *igṛpādayamti* ॥ N om. *vā* ॥ ΨPM *tādayamti* ॥ 8 bhN *kṛtā* for *kṛtā* ॥ Pr 'sarvāmbhogo' ॥ After *iti*, ΨPPrM add ॥ *kathā* 4 ॥ 10 N om. *cicārya* ॥ ΨPr *vānastegam* ॥ N *meghavarṇa prāha* ॥ 11 Ψ *sāmadīnam*, PL<sup>1</sup>Pr *sāmadānam*, M *tāmadānam* for *sāmādān* ॥ 12 M *nirbhatsyāśīpakṣapalaṣapraṇāthānāṇi* ॥ 13 bhNAΨP 'pranadhīnām', Pr 'pranadhānām', Bh with us ॥ ΨPPr *ālisyā* ॥ 14 bhNΨP (not M<sup>1</sup>) PrA *rasinūka*, Bh *reya*; cp. Śār 127, 1, and below, 127, 2 ॥ ΨPPr ins. *ca* between *saparinivāreṇa* and *bhuvatī* ॥ 15 bh 'madhyā', N 'madhyād' ॥ N *divasāṇḍhāt* ॥ Pr *anumā*, om. *nato* ॥ 16 ΨPPrM *mayēdum jñātam* ॥ N om. *apasānurakṣitam* and the following words to *apasāraparītyaktam* (excl.), l. 18 ॥ 19 M *hrapā* ॥ 21 Pr *ibhūḍhanam* ॥ 23 N *svakāryam* ॥ 24 M *ripusamgatah* ॥ 26 N *samudyatah* ॥

## Page 197.

1 M *prahatyāhata*, Pr *prakṛtyāhatarudhīrāloṇḍitam* ॥ 2 M *śaspa-mūka* ॥ 3 bhNAΨPPr 'pranadhi'; M *śatupranadhībhṛtaya*; Bh with us ॥ 4 Pr the first 'kāḍhi' twice ॥ 5 N *traryatām* ॥ *ra*, *ra* being a misreading of 2 ॥ 8 Pr 'serinā' ॥ 9 PL<sup>1</sup> *nyagrodhapābhīmukham* ॥ 10 M *eksaśām* ॥ bhNΨP *īṣṭamanā*, Pr *hrṣṭamanā*, M *hrṣṭamanām*, A *hrṣṭamanāh*, corr. by cop. to our reading Bh with us ॥ M *sūyamāno* 'the i. marddāna' ॥ 12 M *e* for *eva* ॥ M *pādayāmi*, om. *vyā* ॥ 14 Ψ *na kiṃ*[new line]*t*; the



same mistake in P (not in L<sup>1</sup>) || 16  $\Psi$ PL<sup>1</sup> *syāntamamanam* || M om. *diṭṭiyā* || 18 M *caṃ* for *taṃ* || 19 N *sthirajivāṇāḥ* || N *mantri* || N *sthirajivā* || 20 N *bhūtaḥ* for *ṛitaḥ*, om the following words to *śaśimayo* (excl.), l. 21 || M *tatra vidyatman* for *tan nivedyatōm* || Pr *ātmasvarggama-nā* for *ātmastūmināḥ* || M *sa* for *saha* || 22 bh *bhūt*, N *bhaktam* for *tut* || 23  $\Psi$ PL<sup>1</sup> *vyāpādītūneka*°, M *vyāpādītāteka*°. Pr *vyāpādītānika*° || M *drṣṭyā* || 24 N *pracalitah*, om. *prati* || 25 M *bhavatās* || 27 M *bhūti*, om. *kāmo* || In  $\Psi$  gloss by cop on *bhūtikāmo dharmacch* || 29 M *bhikṣam* for *'str* || Pr *'irite* || 30 Pr *tasyōpadāpradānena* || bh *vatpakṣe pātinaṃ*, N *ti-pakṣapātinaṃ* || 32  $\Psi$ PL<sup>1</sup> *tāras trām*; Pr *tārat tā* ||

## Page 198.

3 N *tad atṛādan* || P $\Psi$  *kṛpa* (not L<sup>1</sup>) || 5  $\Psi$ PPrM *hinasatrur* || 6 N *pauroṣaḥ balah* || 7 M *vpagatā* ||  $\Psi$ M *loke pravādah*, in  $\Psi$  corr by cop. to our reading || 9 Pr *surllubhak* || bhNA $\Psi$ PPrMK *cikṛṣitaḥ*, Bh *cikṛṣataḥ*, M *ciṣāṇhṛitā*, corr. by the copyist to *'hṛṣitaḥ*. Cp. SP. III. 44 || 10 M om. *ca* || 11  $\Psi$ PPr *sphatūṃ* || 15 In  $\Psi$ , *ca* after *tasya* has been supplied by cop. over the line, but it is liable to be overlooked, as it stands between two akṣaras of the preceding line, clinging closely to their inferior ends; PL<sup>1</sup> om *ca*; (L<sup>1</sup> *tasyā* for *tasya*) || 16 N *nnarllate* || 18 bhN *valmiki 'rī* for *'hṛpari* || 19 bhN *nūnaṃ meṃ* (N *mayā*) *ksetradevatā mayā* || 20  $\Psi$ PL<sup>1</sup>PrM *kadāpi* for *kadācid api* || Pr *pūjite* || 21 M *dayā* for *tad aṣṭh* || 22 M *gūcittā serā nṛṣṭya* || 23 M om. *dhōh* ||  $\Psi$ PL<sup>1</sup> *mayā-tānīm kēlan* || 24 N *pūjāṃ*, M *hūtā* for *pūyā* || 25 Pr *r* for *prātar* ||

## Page 199.

1 N ins. *ca* after *evam* || N *ekena*° for *ekaika*°; Pr *ekarṇam dūnōram* || 3 N *grām* for *grāmaṃ* || 4 M ins. *tvā* before *tatra gatā* || 5 M om. *ca* after *ekaṃ* || 6 bhN *grhīyāmy evaṃ*,  $\Psi$ PL<sup>1</sup> *grhīyāmeram*, Pr *grhīyāmy evaṃ*, A *grhīyā-mi evaṃ*, Bh *grhīyāmīty evaṃ* || 7 M *vāhmana*, om. *pubreṇa* || N om. *śirasi* || 8  $\Psi$ PPrM *amuktajivita eva* || Pr *tashādesata* || 9  $\Psi$  *u*, then *pa* add. over line by cop., then *gamu*[new line] *h*, *h* being written in the line on *danḍa*, and a second *danḍa* being added after the first one; PL<sup>1</sup> *upagamataḥ* || 10 M *saṃsṛtaḥ* || 11 Pr *vinākāraṇam* || bhN *samarpa-tavān* || 13 MPr om. *grhṇāti*; all our other MSS. incl AKBh have the second pāda as given in our text || 14 M *haṃsoḥ* || 18 M *jāmbūna-dayamayā* || 19 N *sonmāse ra*, *ra* being a misreading of 2 || 20 M *vṛha*, om. *tpahsi* || 21 bh *'dātyā* or *'dānyā*, NA $\Psi$ PL<sup>1</sup>BhK *'dānyā* for *'dātyā*, Pr *'picchakadānyā*, M *'picchakadātyā*. In bh, *tya* and *nya* are often, as in our case, hard to be distinguished, cp. our facsimile Table II, no. 7, line 1 middle *pratyekaśuḥ*, l. 2 end *bhrāṇtyā*, l. 4 middle of first half *asatyōḥ*, l. 5 middle of

bhN,  $\Psi$ PPrM

first half *bhṛtyena*, &c. with 1. 2, second half *anyathā*, 1 6 middle *anyathāiva*. The archetype of our MSS. apparently had the same forms of *tya* and *nya* as bh.—*dānadāti* is formed like *haryadāti* ||

## Page 200.

1 ΨPr *paraspara*, PL<sup>1</sup> *para*, M *parasya* for *parasparam* || 2 Pr *ete* twice || N *radante* || ΨPL<sup>1</sup> *ismāṇaḥ* || 3 ΨPM *karisyasi* || 4 M *yusmābhikṛtāḥ* || 5 bhN *devapramāṇaḥ* || 6 ΨPL<sup>1</sup>Pr *gatāstat*, M *gatāśū* || 7 Ψ *loguda*[new page]*dahastān* || 11 ΨPL<sup>1</sup>PrM *nānugrhnāti*. Then ΨPL<sup>1</sup>Pr *kathā* || 5, M only *kathā* || 13 Pr *upāgataḥ* || 14 bhN *dipīkaḥ* || After *āli*, ΨPPrM add || 4 *kathā* || || 15 Pr *asmān abate* || Before *tad*, bhN ins *rahlāksuḥ punaḥ abarāt* || 16 N *for for traṇṇa* || 18 ΨPL<sup>1</sup> *ākhyātum*, in Ψ corr. by cop. from our reading, Pr *ākhyāta* || 23 bh N *ksudhā°*, ΨPM *krūra°*, PrL<sup>1</sup> *kūṣa°* for *ksudra°* The reading of bhN, apparently that of the archetype of both our MS-classes, seems to be a corruption of the reading adopted in our text, and the reading of ΨPPrM seems to be a conjectural emendation of the reading of bhN. Our reading is that of ABhK and of MBh. xii 43, 9 ed Pratap Chundra Roy || bh *kālasaṃmmītaḥ*, N *kālasaṃmītaḥ* ||

## Page 201.

1 Pr *va*, om. *naī* || 4 Pr °*nāsikaḥ* || 5 N *utvelanīyā* || 7 M °*prāna°* for °*prāṇi°* || 8 N *vanasthasyābhāṣena ghaṇaḥ* || 11 N °*śasāra* || 12 N *muddharttāṇaḥ* || 14 bh *śasiro°*, M *śupiro°*, BhNK *śuciro°* || 16 bhN *ca gacchati* || 19 ΨPPrM *hi* for *ca* || 21 M *adṛśi* || 23 bh (not N) *sasamītuṣā* ||

## Page 202.

1 N *dusyatī* || 2 N *duste* || N *dustāḥ* || 3 Ψ *saṃruppa°* || 6 N *hanta*, M *kāntā* || 7 ΨPL<sup>1</sup> *saṃrakṣaḥ* || Ψ *śaranāgataḥ* || 15 [new line] *śaśā°*; *e* before *śa* supplied in Ψ in margin, without any mark in the text. PL<sup>1</sup> with Ψ (P writing 14 for 15), but without the correction || 11 PL<sup>1</sup> *yathāśaktiḥ* || 12 N *tathāśan* || 14 Pr *prākṛtaḥ* || 16 M *dāndrao-dukḥāni*, Pr *dāridryarogadukḥāni* || 18 M *utsṛya* || 19 Pr *yathā vidhik* || 20 Pr °*yukta°* || 21 N *drstāḥ* || 22 In Ψ gloss by glossator on *bhadra-lundhakaḥ* || 23 M *varttavya* for *kartavyaḥ* ||

## Page 203.

1 N *vihaṃgamāḥ* || 3 M *gaṭrāṃgārakarmmatim* || L<sup>1</sup> om *nayām*, P om. *ānayām* || 6 M *cāsi* (or *vāsi*) || bhNΨPMBhK *nāśayet*, N inserting *na* *re* before it, Pr *nāyāt*, A *nāśaye yena te* || Bh *kyudhā* || 7 ΨPL<sup>1</sup>Pr *unye* ||

bhN, ΨPPrM

8 N °syātmaḥ for °syātmaḥ ॥ 13 Ψ nu, P bhū, L¹ bhū for tu ॥ 14 N tūṇ ॥  
 15 Pr dhaḥmnātrā ॥ 18 N pātāṇ for pūpaṇ ॥ 20 M om. the third pāda ॥  
 M ātmanaurā ॥ 22 Pr narah kenāti a saṇḍayāḥ ॥ 23 Ψ PPrM om  
 stanza 154 ॥

## Page 204.

1 M atha pra° ॥ 2 bhN Ψ PPr grismo, a misreading which shows that  
 the archetype of these MSS. had daṇḍa between the two pādas; ABh grisme ॥  
 3 M °suhahsrah ॥ 5 bhN Ψ PL¹ Pr MBh yaṣṭi, A with us ॥ Ψ PL¹ Pr śilā-  
 hām ॥ 7 N muktrā ॥ 10 Ψ PL¹ paṭidīnūyāḥ ॥ 19 Pr yūṇa for  
 yūṇi ॥ Pr mānuse ॥ 20 Ψ PL¹ tāṇukhāṇ, in Ψ corr by cop. from tūṇ  
 kāṇ ॥ 21 Bh this and the following line with us. only harṣāṇṣṣṭas for  
 harsāṇṣṣṭas. and bhrtā for kṛtā. For this passage cp. Critical Introduction,  
 p 44 ff ॥ 22 N paramāṇ nivedaṇ ॥

## Page 205.

1 After iti, P kadhā ॥ ॥, Ψ PrM kadhā 6 ॥ ॥ 4 bhN mamādyāḥagūhate,  
 cp. p. 206, l. 7 ॥ 6 Ψ PPr corendpy, N sarenāpy ॥ 9 Ψ PPrM arimardanaḥ  
 prāha prṣṭāṇṣ ca ॥ M uira for cauraḥ ॥ 13 M kāciryena kōcin ॥ M  
 nivaraddhananikosutā ॥ N prabhūtoṇ dhanan ॥ 14 Ψ PPrM vrdhāṇ va° ॥  
 15 Ψ PPrM vktāṇ for yvktāṇ ॥ 20 Ψ PPrM om tathā ca ॥ 21 Pr vīla-  
 mitā ॥ Pr hoṇtīs for dantīs; M ins haṇtū before dantīs ॥ 22 M  
 bhraṣati ॥ Ψ PPrM apahatoṇ ॥ 23 N vāhyāṇ nālryate ca bāṇdhavaḥjanar  
 patnī na vāsrūyate ॥ 24 bhN °parusam; in bh, °pa° has been corr. subse-  
 quently to °pu° (by cop. ?) ॥ This line exactly with the same words in Bh  
 and Hamb. MSS.; A dhi (this on gamboge which covers another aksara) k  
 kastāṇ jarayā °bhābhūtapurusam | putro °pya °vayñāyate ॥ M om. °py a ॥

## Page 206.

1 Ψ PM grhe, Pr gahe, all these MSS. om. tal ॥ Ψ P coraṇ ॥ 2 bhN vi-  
 smayotpulakāṇcitā° ॥ 4 Ψ PPr grhe ko°, M ahe ko° ॥ 5 bhN Ψ PPrM mamā°;  
 A with us, Bh nūnam esā mān aṣya bhayān mān āḷṇṇatīti ॥ 7 bhN Ψ PPrM  
 mamādyāḥagūhate, in P corr. from māṇādyā°. Cp. the readings of Śār. β 163, 2  
 and SP, MS. N 1355 ABh with us ॥ 9 Pr etasmāc ॥ bhN apakāṇṇah,  
 in bh corr. to our reading by corr ॥ After cintyate, Ψ PPrM insert kadhā ॥  
 7 ॥ 10 N pustāya (a misreading of the old-fashioned e) ॥ M bhadiya°  
 for tadīya° ॥ Ψ PPrM cōty for vā, it ॥ 11 M anyena for anena ॥ 12  
 bhN Ψ PM here and in the following lines vakānāṣaṇ ॥ M eva for evaṇ ॥  
 15 N goyutaṇ ॥ 16 M arimārdana āha, Ψ P arimardana prāha ॥ 18 N  
 ins. prativasati sma after brāhmaṇah ॥ 19 bh vaṣṣṭa°, N vaṣṣṭa° ॥ N °vastrā-

nugamdhalepanamā° ॥ bhN°parivaṛjita ॥ 20 bhN°mopacita ॥ N°śto-  
stava° ॥ 21 M vrāhmaṇe ॥ 23 M aha ya vrāhmaṇasya ॥ 24 N om.  
gam ॥ M om. niścītya ॥

## Page 207.

2 ΨPPr tikṣṇa°, M tikṣa°, all these MSS. om pravīraḥ ॥ NΨP°nāśā°, M an-  
natannāśo° ॥ M°raṁṣe ॥ 3 bh°saṁtatatagātrah, N°saṁtat[*t* deleted by cop.]-  
tagātrah, ΨPPrM°sumanitagātrah for°saṁtatagātrah (Pr°smāyu° for°snāyu°),  
A°saṁtatigātrah, Bh upacitanāyusamṭatir nnatagātrah ॥ bhN°kutāvaha° ॥  
4 N om. taṁ ॥ bh°bhayotrastaś, corr. by the copyist to°bhayāt trastaś,  
which is N's reading ॥ 7 N daridrobṛāhmaṇasya ॥ 9 ΨPPr bhakṣa-  
yasyāṁṭi, M bhakṣayitṛāṁṭi ॥ 11 M prasthitarākṣasam ॥ 13 N bhakṣāmi  
for bhakṣaya ॥ 15 ΨPPrM tathāpi for tavāpi ॥ 17 M go for goyuge ॥  
N jumps from brāhmaṇo l. 17 to brāhmaṇo l. 19, om. one of them and all  
between them ॥ 18 In Ψ gloss by later hand on āhamikayā · spudhikayā  
(read sparadhikayā) ॥ 19 Pr coro ॥ 20 M om. bhakṣayitum icchatī rākṣaso ॥  
22 bhN padam for evaṁ ॥ M śrutvācchāe vāḥmanah ॥

## Page 208.

1 After iti, ΨPPrM 8 kathā ॥ ॥ 2 °bi° of śibināpi looks in bh almost  
like °si°, hence N (replacing °si° by °khi°, which very often alternates with  
°si° in the MSS.) śikhināpi ॥ 3 M śrūyate ॥ 4 bhN tatrayaṁ for tan nāyaṁ;  
consequently the glossator inserts na before hanyate ॥ 6 N avakhyāyaṁ;  
Pr athadhya evāyaṁ ॥ 12 N om. nagare ॥ 13 bhN jaṭhuraḥ va° ॥ 17  
bhN vṛjayaś ca ॥ 18 Pr vāṁṣitaṁ ॥ bhN bruṇṭi ॥ 19 Pr prapito ॥  
20 bh vaiḍeśikasya, corr by the copyist to vaiḍeśakasya, which is the reading  
of N ॥ 24 Pr sū ca for sūpi ॥ 25 Pr dūretara° ॥ M kṛtā for gatā ॥

## Page 209.

1 ΨPL<sup>1</sup> °kriya° for °kṛaya°, in Ψ *i* deleted by a small stroke over the  
line ॥ 2 M kṛtā for kṛtvā ॥ 3 bhN prasuptasya for prasuptah tasya ॥  
4 ΨPPr om. ca after tatraiva ॥ 6 ΨPPrM om. katham ॥ 8 M svayā  
for trayā ॥ M tham for katham ॥ ΨPPrM va for vāṁṣitaṁ ॥ M hātaka-  
pūrnnaḥ ॥ 10 Pr jānāsi ॥ 11 In bh gloss on nṛyikā rāḥ ॥ M rāji-  
kāponena ॥ 12 bhN tadāpy ॥ 13 Pr nava vivāśaḥ ॥ 14 Pr  
vyadhāyā° ॥ 15 bhN param ॥ M āsā i di (of ādi, l. 18), omitting all the  
text between these syllables ॥ 16 N paripūjita ॥ ΨPPr vihitopabhogyam ॥  
18 L<sup>1</sup> paraspara, P parasya ॥ After ādi, ΨPM kathā ॥ 9, Pr kathā ॥ 29 ॥  
19 bhN samarpitavān ॥ N tathā cānuḍrṣṭāntaṁllinam ॥ 20 Pr vināśanō-  
yam ॥ 21 M om. pūjyā yatra pūjyante ॥ N vīmānātā ॥

bh N, ΨPPrM

## Page 210.

3  $\Psi$ PPrM om. *ca* || 6 Pr ins. *ca* before the first *syād* || P om. *syād* *yādī* || 7 M *jūnāti vināṇ* for *jā° car°* || 8 bh *tad dr̥ṣṭam*, N *tad dastam* for *na dr̥ṣṭam* || 9 Pr *t* for *gat* || 10 Pr *avocacat* || 15 bh N only. *durdinase ghanatimirētyādi*, omitting the rest of the stanza. In A, the 2nd, 3rd and 4th pādas run thus: *varsabhī[misr. for 'ti]jalade [corr. from 'do] mahā'ṭurīprabhrtan | visamasthāne bharttas trayā na gaṃtavayam tu sabhaye 'pi* || Bh on the whole with us; variants: b *nṛ̥ṣamcārāsu nagravāṭhīsu*; c *potyan videśayāte*, d *param sukham* || 16 Pr *irdeṣe gamane* || M *janacapalāyāh* || 19 M *'vi°* for *'vita°*; in bh gloss on *'vita°*: *vyabhicārī* || 20 N *prasupta-jane* || 21 Pr *atirākyahya* || 22 Pr *'pastāreṇa* ||

## Page 211.

1 Pr *aṇ* for *antase* || 3 N *anenam* for *enam* || M *hasmi* for *hanmi* || 4 M *tāv* for *tāvad* || 5 N *saha lāpūt* ||  $\Psi$  *nī*[new line]*nubhrtam*; hence Pr *vi*[new line]*nubhrtam* || 6 bhNA $\Psi$ PPrM *vidhāya*; Simpl. H I h the same blunder. Bh *etasmīn aṇtare sā gṛhaṭvārakapāṭayugam nīcalikṛtya śayanam ārohati* || 9 M *tata* for *tat* ||  $\Psi$ PPrM *tatas* for *evam* || 10  $\Psi$ PL<sup>1</sup> *spaśotsuko* || 11 Over *trayāsparsanīyam* in bh *na*; M ins. *eva* after *śariram*. These are corrections by copyists who separated *trayā sparsanīyam* instead of *trayā aspā°* || 13 M *devatāśāsanārtham* || Over *tatrākasmikī* in bh gloss: *vyabhicārī* || Pr *r eva* for *khe* || 16 Pr *apādayam* || 17 N *matih* for *putih* || 19  $\Psi$ PPrM transpose *tat śrutvābhikṛtam mayā* || 20 Pr om. *mama* || 21 Pr ins. *yad* before *yady* || bhNA $\Psi$ PPrMBh *anena*, the Hamburg MSS. (t. simplicior) have *parapuruseṇa*; Bh *yady anena puruṣeṇa samam ekatra śayanīye ālīṅganam karoṣi | tat tava bharttur apamṛtyur asya saṃcarati bharttā ca vaśasatam jīrati* || About A, see Introd., p. 54 f. || 22 M *bharttāh* ||

## Page 212.

1 bhN *'ntarhāsīsavikā°* || 4  $\Psi$ P *śayyādhastān*, Pr *śayyādhastā*, M *śayādhastā* || 5 Pr *kulāṇaṇḍani*, M *kulaṇaṇḍati* ||  $\Psi$ PPrM *tvatparīkṣārtham* || 6 M *līlām* *ti sthītaḥ* || 7 Pr *thamḍhe* || 12 bhN $\Psi$ PPrM *dośētyādi*; A with us || After *ādi*  $\Psi$ PPrM 10 *kathā* || || 16  $\Psi$ PL<sup>1</sup> *'virodhināḥ*, M *'virodhitā*, Pr *'virodhina* || 17 M *mantrēna* || 21 bhN *tasyāntarbhāvaṇ*, Pr *tasyāṅgataḥ bhāvaṇ*, cp. Śār. 133, 12 f. ||  $\Psi$ PPrM om *so 'bravīt* || 22 bhN $\Psi$ PPrM *aham tāvadarthe*; *ta* and *bha* are very similar in our old MSS.; A *aham tadarthe*, Bh *aham tāva yusmadarthe*, two unsuccessful attempts towards correcting the corrupt passage || NPr *āpadam* || bhN $\Psi$ P *'gānanārtham*; ABh with us (Bh *vairi°*) || 23 Pr ins. *mi* after *'kuśalo* || 25 N om. *baku* || 26 Pr *ukhyā* ||

bhN,  $\Psi$ PPrM

## Page 213.

2 bhNABh 'tola' for 'tala' || M 'lhabitām' || 3 Pr om. 'sifa' || Pr 'taramgā' || M om. yā gaṇṇā || M jupaniyatupāsraḍhyāyo' || 4 NM 'yoga' for 'yāga' || ΨPL<sup>1</sup> 'pūrāyonau' || 5 N *kaṇḍa*, *ṇa* deleted by the copyist, who continues *īhitośaśīraṇḥ*, om. the preceding syllables || bhΨPL<sup>1</sup>PrM 'serūlū', ABh 'śaśūlū' || 7 ΨPL<sup>1</sup> yājñalkyo || ΨPL<sup>1</sup> jānharayā || On *snūtrōpasprastum* gloss in bh: *ācamanaṇ grhītum*, ΨPL<sup>1</sup>M 'srastum', Pr 'srstum' || 8 Pr *ārābhṛṣya* || 15 M om. *yathāyā* || 18 N om. *tasmād* and the following words to *tasmān* L 20 excl. || 19 P (not L<sup>1</sup>) *śaśaṇ* || ΨPPr *gāṇḍharvāḥ* || bh *giṇ* ||

## Page 214.

1 ΨPP<sub>1</sub>M *vyaṇjanāt ca* || 2 M om. *prasthitaḥ* || 5 Pr om. *pūṇam, param ca* || 8 N *kaṇḍā* for *naṇḍā* || 9 M *yā kaṇḍāḥ ghanyā vṛṣṭiḥ sur paśyaty asaṇḍrū* || 10 M *avavādyā* || M om. *gaḥanyā* || PL<sup>1</sup> *ersālū* || 11 Pr *svaśībhṛṣ ca* || M *gaḥanyābhyo* || 13 P<sub>1</sub> *prasthā* || 16 N *tolhā ca* || 19 ΨPP<sub>1</sub>M *raś* (M only *re*) *gunāḥ sapta guṇasanyāḥ* (M *gatesanyā*). The Hamb. MSS. H I and Simpl. MS. h have the same difference, H reading *rare gunāḥ sapta vidhanyāḥ*, I and h *etān gunān sapta parikṣya kanyā*; A with bhN I h, but om. *sapta*; Bh *raś gunāḥ sapta nirikṣanyā* || 20 ΨPP<sub>1</sub>M *aloḥ param bhāgyavatsā hi kanyā* (Pr add *h*); Simpl. MSS. H *tulāḥ param bhāgyavatsā hi kanyā*, I *dayā budhāḥ śaśam acipṭanyā*, h *vudhā dayā prasthāḥ kanyā* || 21 bhN *asa*, ΨPP<sub>1</sub>M *ādityo*, for *asyā*; A *anya*, corr. by corr. to our reading, but *ā* del. again, Bh with us || 23 Pr *svastīhṛtū* || In Ψ, *bhagavan* and the following words to *svadukṭaram* incl. are supplied by gloss. in margin, gloss. of Ψ writes *sudukṭara*, then *m urāca* must have been torn off or cut off with part of the right margin, as PL<sup>1</sup> have these words, agreeing with corr. of Ψ in the faulty reading *sudukṭaram* ||

## Page 215.

1 ΨPM *sudukṭaram*, Pr *svaḥitarām* || 3 M *nāham etsasām* || 6 Pr *kaśmīn* for *kaśmī* || M om. *apṛ* || 8 Pr *putrīye* || 10 Pr *śakād* || 11 M *bho megha vad amyō tvuḥ adhiko* || N *paranendītan* for *meghendītan* || 12 M *putrīke* 'smeghāyacchām' || ΨPP<sub>1</sub>M *sū āra* || 14 ΨP *adhiko*, corr. by cop. of Ψ to *adhikā* || 15 ΨP *hastū* || 16 M *alho pūrvaṭa munīḥ peritām* || 21 M *tasya* 'darśyat' || 22 M *pulokovrasaśarīrā* || 23 bhNAΨPP<sub>1</sub>M *mūṣakū*; Bh with us || N *kṛtvā tasmāi*, continuing *tasmāi*, &c., 216, 2 ||

bhN, ΨPP<sub>1</sub>M

## Page 216.

1 M<sup>o</sup> *śhītoṃ grhītoṃ* | *grhīdhar, om* bhNAΨPPr *grhīdhar(m)am* || Bh *śhajōtīrīkṭam* *harīnam* (!) *amvīśōmī* || Ψ *śloṃ* || 2 bhΨPPr (not M) *mūsakīṇ* || 3 Pr *śūryabhoṛttāram* || After *ādī*, ΨP *kathā* 11 ||, M *kathā* || 1, Pr *kathā* || 12 || 4 Pr °*mā*° for °*u*° || bh *sthīrajñīty acintayat*, N *sthīrajñīty acintayat* || 5 N *akāśīśya*, bhΨPPrM *akāśīśya*, corrected in bh by corr. to our reading A with us. Bh *akāśīśyaśīva tato*. After *akāśīśya*, M continues *eteśāṇ*, &c., l. 9 || 10 Pr *yathāsamūhitaṃ* || PL<sup>1</sup> *prayaccha* || 11 Pr *ete bāṃlharōpāgus* || In bh *ca* after *sa* has been deleted again by cop. NM om. *ca* || 13 Pr ins *sādhyā* before *na* || 15 M *atradīārasthoh* || 16 M *ōdyorāṃ* for *āhōrāṃ* || 17 N *sthīrajñīnoṃ* || 18 bhN om. *sa* || 19 M *montrījaṃ* || M om. *ca* || 20 In bh gloss on *aiugacchāmi*: *jānāmi* || 25 ΨPL<sup>1</sup>PrM *mahān vr*° || bh *tara*, corr. by corr. to *tutā* || After *ca*, corr. of bh adds *tu*; hence N *caṭakōpi* for *ca ko* 'pi || 27 Pr *tudagru eva* ||

## Page 217.

4 ΨPPr *iśvasthacitto*, M *iśvāsacitto* || 6 M *nijāvāsīm* || 7 M *kim amendham*, om. *na sōpāye* || ΨPPr *sāpāyanendham* || 8 M *ma* for *mama* || 10 ΨPPrM *iśvītya* for *īśvārya* || 11 bh *iśvītanayanarada*, then beginning of *mā*, then *nakamulā*. N with ΨPM: Pr *īkasitōradanakamala* || ΨPPrM ins. *ca* after *prāho* || N *hoḥo* || 13 M *prāyacchat* || N *a* for *atka* || M °*nādiśraddehya*° || 14 ΨPPrM °*īacanamātipratīyayapari*° (M °*pratīyayapari*°), in Ψ corr. by cop. from °*īacanemā*° || 15 ΨPPrM *bhavati* || Pr ins *jaṃ* after *mucyatām* || 16 P om. 'sav, L<sup>1</sup> *mocitō sav* || 17 Pr *tār*, om. *ad* || 19 After °*ādī*, ΨPPrM *kathā* || 12 || 22 ΨP *śvararggām*, Pr *śvararggām* || M *evā* °*smād bhī*° || 23 M om. *śurgam* || In bh gloss on °*bhīdhatte kathoyati* || ΨPPrM *anyaparvatadurgam* (Pr °*rgar*°) ||

## Page 218.

2 bhNAΨPL<sup>1</sup>Pr *śocyate*, M *śocyate* (or °*īya*°); Bh *na śocyate* for *sa śo*° || 4 In bh. *śrutā* has been corr. by corr. to *śrutāḥ*, which is the reading of P || 5 P (not L<sup>1</sup>) *produh* || 7 Pr *kastī* for *astī* || 8 Pr *parīśraman* || 11 M *nurto* || 12 All our MSS incl. A and Bh, but except Pr, *pūṭkartum*; Pr *muthartum* || 13 bhNΨP twice *bila 3* for *bilā 3*, L<sup>1</sup> *aho bila 3 aho bila 3*; M *aho bila 3*, *aho bila 3*, Pr *aho bila 3* (om. one *aho bila 3*); A *aho bilat*, *aho bilat* (*t* being a misreading for *3*). Bh, misunderstanding the significance of the figure *3* *aho bila bila bilu ity uktrā*. Cp. Critical Introduction, p. 70, and Pāṇini VIII, 2, 84 || N om. *tūṣṇīmbhūya* || ΨPPrM om. *bhūya*, writing *tūṣṇīmbhūyōp* || 14 N *kathā* for *trayā* || 16 Pr

bhN. ΨPPrM

akaraṇīyaḥ || ΨPPrM nāhrasi || 17 M praścān || NΨPPr āhrāśyasi, M  
 āhrāśyasi || 18 N tārāt for tac || M mūnan asyu esū guhā || 22 Ψ  
 prarasthānte, but the anusvāra put rather high over the r-hook || 23  
 N om. ahaṃ || M om. 'yaṃ me || 24 bhNM itī for eti || Pr akaroṭi ||

## Page 219.

1 M prati2vapūrnṇa dībhāgā anyān || 2 ΨPr dūrasthāne, corr. by cop. of Ψ  
 by means of an almost imperceptible vertical stroke to dūrasthān; PL<sup>1</sup> om. dū-  
 rasthān, ΨPrM ins. a second apr after dūrasthān || ΨPL<sup>1</sup> palāyamāno, the two  
 o-strokes being deleted by cop. of Ψ by means of two dots over them || 3  
 After ābī, ΨPPr kathā || 13 ||, M kathā 12, corr. by the copyist to 13 || 5 M  
 tad evaṃ ma vyacīṇyāṭ, &c., l 7; the missing text has been supplied by the  
 copyist himself in the next line || M parivā, om rānuṇato, N °rānurakto for  
 °rānugato || 7 Pī sthiraṇīṇī hrṣṭa° || 8 M gateḥ || Ψ mūḍhamūnasas ||  
 9 M om. yataḥ || 10 Pr di(new line)ḍiḅgha° || 11 M om. sya na cīṇāt ||  
 15 bhNΨPPr ekakam; A svakulāyāḥaikām, with a small e over aī, Bh  
 sa svakulāye pratyaham ekaikām una° || M vanayāstīkām || Pr guhādīnūrtam ||  
 N om. one dīne || Pr om. na || Pr transp. le ca || 16 bhN abha for  
 athavā || 21 N mayā krtā || 22 In bh under prahṣya gloss tvam ||  
 24 M tara for tāta || 25 bhNΨPPr pranadhīr, A with us, Bh iha for  
 pranadhīr || 26 Pr andho 'tīḍpa°, M 'nyatra pāsaranam || N tvaryatām  
 once only || 29 Ψ vīse[new pago]śeṣataḥ, Pr vīśeṣataḥ || 30 ΨPL<sup>1</sup>  
 tadrasaṃtphalam, bhN tatphalam, PrM and Hamb MSS. with us || 31  
 ΨPPrM grhāgatas, bhN guhāgatas, Bh yaḥ guhāgatasya le, the reading of  
 bhN is excellent in itself; but Hamb. MSS. and A with us || ΨPL<sup>1</sup>  
 nrvākulatayā ||

## Page 220.

1 M jalamni || 4 M °pādadhurggaṇ || 5 Pr samadhye || 6 ΨPPrM  
 trayā katham || M om. yataḥ || 7 bhNΨPPrM su for tu; cp. Śār. 136, 21  
 ABh with us || Pr purnnya° || 8 N na vāri° || 12 M karanibhau, om  
 kari, N karikarimbho || 13 N strībaddhadvan karau || 16 In bh gloss  
 on darvī°: kadachā || 17 M ins. sa before bhr° || bhNAΨPPr mātsya°, M  
 °māsyā°. Bh with us || N sūdravat || 18 N om. all the text between ya  
 of yaḥ, and p 236, l. 8 || 19 Pr kālopekṣi || 20 M °sphurugu° || 21  
 M °vīlu [a later hand adds h] sa | vyasūci || In bh gloss on saṃyasūci arjuna ||  
 22 Cop of bh satā over yatā of prārthayatā || bh manena for janena ||  
 nagrhya in bh corr to nagrhya || 25 In bh gloss on dharmātmanajah. yudhi-  
 śtra (!) || 26 bhΨPPr kumtīputrau (with gloss in bh: sahaḍevanākula),  
 M kumtīputrau; A kumtīputrau; Bh mādrīputrau || 27 Pr gokarnasane° ||  
 In bh gloss on °preṣyatām: dāsa || 28 Pr yauvanya° || 29 Ψ om. sāpi,

From 220, 18 bh, ΨPPrM



but supplies *kāpi* in marg., P *śāpi* || Pr *vidāśi* || M *ā* for *āgatā* || 32  
M *gadāriṇā* || 33 bh ins *tad* before *evom*. Śār. 137, 91 *deca* in the  
place of *tad* || 4 P M Pr transp. *na* after *tūdyg* ||

## Page 221.

1 Pr *anekasāstrepy* || Pr *‘buddhi* || 4 P P Pr M ins. *ca* before *dhīmān* ||  
5 bh *apasarpa* || M *sadharmamūrtān* || 7 P *dr̥ṣṭāḥ dr̥ṣṭā*, M *dr̥ṣṭvāḥ dr̥ṣṭvāḥ*,  
Pr *dr̥ṣṭvā dr̥ṣṭvāḥ* || 9 bh *āvrto* || 10 M om. *ucyate* | *darmantrinaṃ kam* ||  
22 All our MSS., and SP 1480 (except one revised MS) *mahatā*, cp.  
Śār. 139, 2 || 25 bh *paripretaravā*, corr. by corr. to *parigatarago*; 4 P Pr  
*pariṇta* || 26 Pr *eṣaṃ* for *evam* || In bh *nāma*, of which *āma* is still  
to be made out, if the leaf is looked at against the light, is covered with  
ink || 27 4 P *upāgamyādhṛtaparitam*, M *upāgatasya dhṛtaparitam*, Pr *upā-*  
*gamyādhṛtaparitam* || 28 Pr *udake prāṇta* ||

## Page 222.

5 4 P M *amtaraprakr̥ṣṭo* || bh *vrahmaṇasya sūnor* || 6 bh 4 P P M  
*‘jalāntastho*; A *hradatastho*, Bh *hradanatajalāntastho* || 7 4 P Pr *‘mguṣṭe* ||  
8 Pr *duḥkhaṇā* || bh *prāptiḥ* for *śaptah* || 12 M om. *ca* || 13  
bh 4 P P M *durdura*, A *dar̥dura*, Bh *durdvara* || 14 bh 4 P *‘tyulbhutam*,  
corr. to our reading by corr. of bh || bh *api* for *in* || 15 Pr *sasambhṛa*  
*dād* || 4 P M *phunadesam*, Pr *phunadesasyam* || 18 P M *ātmapuṣpārtham* ||  
20 M *karṇiṇyānam* || 23 Pr *sādhūdyate*; M *kṛm madya ta syādūdyate* || 24  
M *duṣṣayo ‘bravīt* ||

## Page 223

3 bh A 4 P P M *praśāpo* for *vipraśāpo*; Bh with us || 4 M *bheksaya*  
for *bhaksayan* || 7 ABh *ky ete*; but A continues *cchala*, Bh *sthula* (a mis-  
reading for *cchala*); Śār. § 140, 12 *ma*° *vividhāhārās* || 8 In bh gloss on  
*khādato*: *bhaḥsamānasya* || 9 Pr *kytaracana* || 12 M *yasmākam* for *yad*  
*asmākam* || M *vāhyas* || 13 M om. *mandaviso ‘bravīt* || 14 M *‘sti* ||  
bh 4 P P M Bh *durdurāḥ*, A *dar̥duraḥ* (!) || 15 In bh, *kṛm*° seems to have  
been corr. to *kṛm*° by cop. || 19 M om. *pṛṣṭy* || bh Pr *sakhaṇḍa*,  
4 P M *sakhaṇḍu*, bh 4 P P M *ghṛtapūrnān*, but cp. 224, 11 f.; A with us. Bh  
*virūdhaghṛtapūrān*. Gloss in bh. *modikān* || 20 4 P Pr *kadāpi*, M *kadāpi* ||  
M *dr̥ṣṭvā uktā ca* || 22 M *satyaḥ* ||

## Page 224.

1 4 jumps from the first *deryā* to the second *deryā* (l. 3), om. one of  
them and all between them. But the missing text supplied by cop. in  
marg. || 2 M *balibhukṣya* || 4 bh *nirīdi* || Pr *asyate* for *manṣyate* ||

bh, 4 P P M

7 M 'drśo ॥ 8 P om āgalya mūñā ॥ 9 ΨPPrM °kriyā° for °bahikriyā° ॥ 11 M yadī tasya tra dyu viāhmanah kīm, &c, l. 17 ॥ bhΨPr ghrtaghrtapūrāḍi, P ghrataghrtapūrāḍi, M ghrtapūrāḍi ॥ 16 bhΨPr tasya; ABh with us ॥ ΨPPi piyavallabho ॥ 17 P inserts ra after mama ॥ 18 Ψ abhyāsam galam, P alpāsangalam, a misreading of the form which bhyā has in Ψ ॥ 22 After āḍi, ΨPPrM add 15 kathā ॥ 24 bh svādūyatī, corrected by corr. to āsvādūyatī, ΨP svādūya iti ॥

## Page 225

2 Pr viruddham racoh ॥ 3 bh °pracchedanārtham; Pr °thacchādānūdanar-  
tham ॥ 7 After iti, ΨPM add 14 kathā ॥, P 16 kathā ॥ 10 Ψ  
vāyogo, P vāyo, MPi vāyo go for vāyogho ॥ 12 P narāṭamhāra° ॥ 15  
M om agni° śatru° ॥ 16 M pūjñe ॥ 17 ΨPPi tatva for tan na, M  
tatvāharalam soryam, &c. ॥ 18 P i gñayāya ॥ 25 P risuram ॥ 26  
Pr spharati ॥ 28 kathā in Ψ added over the line before the stanza number  
54 (for our 221) by cop Hence P kathā ॥ 54 naya° ॥ 29 ΨP saṃsarggi°,  
in Ψ i deleted with a nearly invisible dot under the i-stroke ॥

## Page 226

1 bh trayā ānukṛtyena for trayānukūlyena, Ψ trayā ānūlyena, corr by cop  
of Ψ to our reading ॥ 5 ΨPPr uttamgūgrah, M uktamgūgrah ॥ 6 ΨPPr  
nānubhyasceyaś chi° ॥ 10 ΨP varśabhik ॥ 14 bhΨPPrM śikṣyāmī,  
ABh with us ॥ 15 bhAΨPPr apēkṣyamānāḥ, M apēkṣyamānā, Bh apēkṣya-  
mānāḥ ॥ 16 Pr kicit ॥ 18 ΨPPrM yathāpūrā ॥ bh nūlālobo ॥  
ΨPPrM bhavīṣya ॥ 23 Pr °vyasanmā and gataḥ ॥ 24 Pr sāmurthe ॥  
ΨPPi 'vakāsarīśayās ॥ ΨP nīrtik ॥ 25 Ψ avasitasya kā°, sya being  
deleted by cop ॥ 29 Pr ryasanesu nūdarō ॥ 30 P bhūpate ॥ 33  
ΨPPrM tatva for na ra ॥

## Page 227.

2 bh vipramāmbhūnī; gloss in bh. parapurāsāktā ॥ 4 bhΨP °sam-  
gatam, PrMBh °saṃgataḥ; A with us Read °saṃgataḥ, cp Śār. A 266 ॥ ΨP  
durapacārā, M durapavārā ॥ ΨP saṃdhyācalekhāra, Pr saṃdhyācalekhāra ॥ M  
°budvudābbhāva bhūṃgurā, svabhā being supplied by the copyist in the next line ॥  
8 Ψ rājyām, perhaps corr. to rājñām ॥ 9 ΨPPr sahāmbhasar vāpadam ॥ 12  
Gloss in bh on iṣṇūnām yādava ॥ 14 P param trāyate for pari° ॥ 16  
M badhā ॥ 17 ramyah is the spelling of our MSS ॥ 20 P nasah, the other  
MSS. with us ॥ 22 bh na tu for nanu ॥ 23 M om tūḥ pramadās ॥ 24  
Pr nās ci for tās cu ॥ 27 After tantram ΨPPrM insert. kathā ॥ 15 ॥ 29  
M śatresu (sic!) ॥ 31 For the figure 3, which stands also in A, bh has only  
a flourish, adding: iti trtiyam ākhānam saṃāptam ॥ flourish ॥ 3 ॥, Pr 13 for

bh, ΨPPrM

3; after 3, Ψ two flourishes, śrīh, and a third flourish. Pr one flourish and 603 || After the stanza Bh: *triyam taṣṭram samōptaḥ* "flourish" śrī "samat 1442 verse śrī. Then two groups of akṣaras completely smeared with ink by cop. ||

## BOOK IV.

## Page 228.

1 bhΦ om, the Jain diagram (*arham*), Bh ins the Jain diagram and om *namo viṇḍyabhīya* before the beginning || 2 Φ *abhadam* || M *lobdha-praṇāśo admaśa*°; Φ *labūhōpāgāśam* || 3 Bh *thekṭum* for *prāptum* || Φ *sāṅghināśh* || 5 Φ *pryachhoṃti* || Bh *prāha* for *kathayati* || 6 Φ *janbhū-nāmaṣpādapaḥ* || 7 Pr *atkhastāl*, Φ *adhastū* || Bh *kurālanukho* || 8 Bh *sakomula*° || Bh *nyaviśet* || 9 Bh *evhrt* for *tad* || Pr *toda* for *tad* || Bh *bhūya* for *bhāṣaya* || 11 Φ *saprāpte* || P *nu*, Bh *eva* for *tu* || 12 Φ *goṭrugacaranam* || Φ *svādhyam* || Pr *svādhyāya daśam* || Bh *ev* for *vā* || 13 Φ *ceśvadevāṇte* || 14 Φ *dūrāyāṇtam* || bh *pathuk śrūṇtam* || Φ *uśīśade-utunum āgatum* || 15 Φ *pūjaye* || 16 BhΦ om, *anyas eva* || Φ *athayito* || ΨPPrMΦ *yas tu* for *yaṇya* || 17 Bh transp. *umukhās uṣyo pi*° || Φ *ev* for *saba* || PrΦ *darateh* || 18 Bh *evam muktivā* || Φ *vltā* || Φ *tasmarāh* || Φ *tatam* for *tena* || Bh *ciragosṭhavāham* || 19 M *anubhūyopi*, om *bhūya* || Φ *bhūpi* for *bhūyo* 'pi || Bh *adhīyāsta* || BhΦ *eva* for *evam* || Φ *to* for *tau* || 20 Φ *janbhūchāyām śrūtan* || Φ *makare* || 21 Pr *saputnyāh* || Pr *taṣṭ* 'nyamasminn, Bh *taṣṭ* 'nyasminn || Pr *ani* for *ahani* || 22 ΨPPrMΦ *amṛtaphalāni*, Φ adding *mṛtaphalāni* || Φ *prāpnoti* || 23 Φ *pasamasukhā* || Bh *prītipūrtthom* || M *phalāni* twice || 24 Pr °*cedṣyūny* || Bh *amṛtamaya-phalāni* ||

## Page 229.

1 Φ *bhāryāyā*, Pr om, *bhāryayā* || Pr om, *tat* || ΨPMΦ om *me* || 2 ΨPPrM om, *bhadre* || 3 Pr *pratipannam bhṛātō* || Bh om, *phalalātā tato* || bh *vyāpādītum*, Pr *vyāpādīyartu* || 4 Φ *tyajjmmum* || 5 Pr *prasūte* for the first *prosūyite* || 6 Φ *sandaryōd* || P *bāṇḍhavān* || 7 Bh so *īravit* || Φ *kudūci* || 8 Bh *tadanugatas*, bh *tanānūrōgas* || Bh *sakaladīnam*, om, *api* and *tatra* || Φ *manuyasi* || 9 M *yayā* for *mayā* || Φ *prīyan kutavah*° || Bh *protsvasusi*. The Hamb. MSS. have the correct form *procchvasi* || 10 Pr *ōlam* 'urso || Φ *dgadaye* for *hrdaye* || 11 M *tnyā*, om, *śāpa* || Pr *parutuh*, Φ *pupūṇatāh* || Φ *uvācāh* || 13 Φ *prāparavāḍḍhaṇ* || Φ *kasumā* || Φ *kṣopena* for *kopane*; Pr *kopane kopanevyasi* || 14 Φ *tudvacam* || 16 Pr *sēyam*, ΨP

śāṅgāṃ ॥ M om śāṅga śhītā ॥ Φ kṛttimābhāvarāmyā ॥ 17 Φ asmākaṃ ॥  
 Bh tara for na ca ॥ Bh ihāvakāṣaṃ, Φ ihāvakāṣa ॥ 18 Φ tasmā ॥ Φ  
 caranānanapātā ॥ 19 bh na te ॥ 20 Ψ tasyā, the ā-stroke del again  
 by cop putting a little stroke over it, P misunderstanding this, replaces  
 the ā-stroke by danda ॥ Pr hrdaye ॥ 22 Pr nīcīyam ॥ Ψ P P<sub>1</sub> M cīntā-  
 kulacittak ॥ 24 Ψ P P<sub>1</sub> M ekāgrāhas, in Pr corr. by cop from ekāgrāhas ॥  
 25 M rānarā yābham sōdīegam ॥ 27 M om. na ca subhāsītādī pothasī ॥  
 28 Pr cīrovelāyā ॥ 29 P svasukham, M sumukham ॥ Ψ tasya dvāra°,  
 svagha being added in margin by corr. ॥ Pr °darśanāpi ॥ 30 bh pra-  
 tyupakā at the end of the page, om. the following words and continuing  
 vātham, l. 33 ॥ M vrttyupakāram ॥ Ψ P karom ॥ 31 P<sub>1</sub> cor e ॥

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3 M °vampḍonāmā° ॥ 7 yasmadīyaṃ add. in Ψ by corr. in marg ॥  
 bh P<sub>1</sub> om. ca ॥ 9 M asti saraṅgīnāpradeśo °smadgḥaṃ ॥ M om n  
 mama ॥ 11 M tu for tara ॥ Pr ādhah ॥ In Ψ, the dot at the beginning  
 of the superior horizontal stroke of nu in rathānuśhīte—every superior  
 horizontal line has such a dot—see our Tables in vol xi—has melted  
 together with the second horizontal line to the effect that the whole word  
 looks like °amustile, P misreading or correcting this: °āpustile ॥ 13 bh  
 manū prṣṭa° ॥ Pr °salitrāl ॥ 17 Pr makurāḥ prāha ॥ 20 bh Ψ P P<sub>1</sub> M Φ  
 tathātra for tatvātra; ABh with us. In the Hamb. MSS, the two words are  
 missing ॥ M ma for mama ॥ Φ susvāitubhrdayena vīnā sūnyakhrdayo °bīdūtah, &c.,  
 l. 21 ॥ Ψ P P<sub>1</sub> M samānetaryam ॥ 22 Pr yene sā ॥ 23 aham ca tvām ca  
 also A, Hamb MSS, aham tvām svāśrayam [I adds am] eva jāmbū° ॥ 24  
 Pr nīcītya ॥ Ψ P P<sub>1</sub> M āgumat ॥ bh °prātuh for °śatuh ॥ Ψ P P<sub>1</sub> M  
 dīrghataracamkramanena, M dīrgharutacamkramanāt ॥ 28 Pr om. nīśvaste at  
 the beginning of a new line; P om. set of the second vīśvase ॥ 29 P om.  
 vīśvā of vīśvāsūd ॥ Pr nāhrmtatī ॥ 31 Ψ P M nīvarttate, Pr nīvarttumte for  
 uttīśhātī ॥ 32 M g for dhig ॥ 33 M om. n na ॥

Page 231.

2 In bh gloss on āśnatari ghesara ॥ 3 Ψ P P<sub>1</sub> M hīṃ mūdhena mayāśya  
 (M transp. the sva of svābhīprayo with °syu of mayāśya) ॥ 4 Ψ P P<sub>1</sub> M punar api  
 kathamev, M pu° a° kathamev (or rathamēv), but in Ψ, there is a small hook  
 before punar api over the line, and a rather imperceptible 2 over punar api,  
 with a small vertical stroke at the right-hand end of pi over the line together  
 with two small vertical strokes over dvī of °cū dvī°. This means, no doubt,  
 a correction to the reading of bh N. This correction was not understood by  
 the copyists of P and of the original of M—if the marks did not simply escape

From 229, 17 bh, Ψ P P<sub>1</sub> M

their attention—as the current method of indicating transpositions in MSS is to put the figures 2 and 1 over the aksaras or words in question (see vol. xi, Table II, no 8, 9d) || 5 For *mitra tasyā*, bhΨPPrΦ *mitrasya*, AMBh *mitra tasyā*. In bh ardhadanda after *mitrasya*, evidently a misreading of *mitrasyū* of bh's original. Simpl. MSS HI read *mitra hāyena mayā tēbbi-prāyo labdhakḥ tasyā na kīncid* [H °t] *hrdayena* [H hr°] *prayojanam asti*, h first sentence with HI (only with the blunder *laccōh*); then *tad apy anarī tasyāpi hrdayena prayojanam* || M *mayābhīprāyapari°* || 7 Pr *nūṃ* for *trūṃ* || ΨPPrM *akumthotkarāṇhū* || Pr *dustotā* for *dusta* || 8 P *mōham* || bh *gamisyāmi* || After *āgamisyāmi*, ΨPPrM ins. *1 kathā* || 10 M *kṣānanorō* || 11 M *dhryodanśonasya* || 16 Pr °*gatā*° for °*gati*° || 19 M *yonopukrtiṃ*; Simpl. H with us, I h *yenōpukrtiṃ* || M *sahitaṃ* for *hasitaṃ* || 20 *upakṛtya* also Simpl. HI h || 21 PrM *salile* for *sa bile* || M om all between *kṛnasasipam* and *tatra*, l. 22 || 22 Pr *eraṃ* for *enam* || 25 bhΨPM *vyathākāraṃ*, PrA and Hamb. MSS. with us. In Bh the third pāda runs thus: *pādalaṅgam karasthena* (fourth pāda with us) || bh and Hamb. MS. I *kamṭakenaiva* || 26 Pr *gacchā* || Pr *ābhūyatarān* ||

## Page 232.

1 bh *priyadorśanēhīti* || 2 M *nāha* for *na* (misread for *na hi*?) || 3 Pr om. *anyena* at the beginning of a new line || M *ma* for *mama* || 4 M *bhaviṣyasi* || 8 P *uṣadhī°* || 11 Pr *ratsakāśam* || 16 Pr om *ganga-datta āha* || 21 Pr *dgade* || M *tadōgām*, om *vā* || 22 bh *samāśrayaḥ* for *mamā°* || M om. *sarpa āha*. Pr ins *sa* after *surpa* ||

## Page 233

2 M *citam* or *itām* for *hitam* || Pr *parināyēt* for *pa° yat* || M *bhṛtim* for *bhūtim* || 4 Pr *jalōṃpāṃtye* || M *raṇi* for *ramyataram* || P *ramyatorakotaram*. This is a misreading of Ψ, which writes *ramyatara* 2 [new line] *kotaram*, see p. 1, 'Anusvāra' || 6 M *vaḥ* for *irldhoḥ* || 9 M *pīāneh pari°* || 10 Pr °*sukhopāyūṃ* || Pr *ārabhyate* || M *budhyaḥ* || 11 Pr *ta* for *tam* || P *yady eraṃ* twice || 13 ΨPPrM *sukhopāyena trūṃ* || 14 Ψ °*smarijano*, cop. adding *t pa* over the line between *smā* and *ri*. But the *t*-stroke is separated from *pa* and looks like a mere dot. Hence P °*smā pariijano* || ΨP *arīṣayāmi*, in Ψ corr with gamboge to our reading || 15 After *iti*, Ψ a small mark. om *sarpa āha*. P *sarppa āha* || 21 Pr *śanaiḥ rbhaksiptō*, om. *śanai* || 22 Pr *uvā*, om. *syā* || bh om. *bhādīo*; Hamb MSS. have it ||

## Page 234.

1 M *ghaṭimārggena* || 4 Pr *svarggiyam* || P *praccha* || 5 M *tulita-manā* || 7 M *nesedhayitasyāmi* || 11 ΨPPrM *tataḥ* for *tat* || 13 Pr

bh, ΨPPrM

*śūṣṭrādāram* ॥ 16 M *bhaskah* ॥ 19 Pr *ele dera* for *etad era* ॥ Pr  
*śūṣṭrā* ॥ 23 ΨP *rastrā* ॥ P *yatīa yatrō* ॥ PPr *īkyatī* ॥ 24 M om  
*s tū rltā* ॥

## Page 235.

1 bh *bhaksyitū* ॥ bh *sutadotto*, Hamb. MSS. *Yomunadatto* ॥ 2 M  
om *tah* ॥ *tam drstrā gongada* ॥ *tam* also Hamb. MSS ॥ 3 bh *tata*  
*svapatnyā*, ΨPPrM *tatas tatpatnyā* ॥ 5 *paritrām* also Hamb. MSS. ॥ 8  
Pr *pryodarsanōktam* ॥ 11 M om. *na tra* ॥ M ins *na* before *cintā* ॥ 12  
Pr *tadānyesām* ॥ 13 bh *bhaksyo*, P *abhakso* ॥ 14 M *ekam* for *evam* ॥  
M *bharat* ॥ 16 bhAΨPM (not P) Bh *prabhsyamānas*, Hamb. MSS. the  
same mistake (H *prabhsyamānas*) ॥ 17 Pr *era kotaravāsūmā*, om. *kūpe*  
*'nga* ॥ 18 bh *sāhāyay* ॥ 19 M *gāṅgādattasmākāśam* ॥ Pr *jūṣāya*  
*nama* ॥ 20 ΨPPr *yad* for *yady*, M *yadānye* ॥ In the upper margin of  
fol. 147 b, which contains the text from *yad*, l. 20, to *t śimhasya*, p. 236, l. 18,  
the glossator of bh gives the following *śāṇḍilyavikṛita*-stanza, without any  
indication as to the place where it should be inserted *vāmo hemamrgam na*  
*veti* ॥ *naghaso yāne yunakti drjān* ॥ *vīṇasyātra saratsadhenuharane yātū matīś*  
*cāryane* ॥ *dyūte bhīṣṭayabasthayam ya mahisam dharimātmaḥ dattavān* ॥ *pra-*  
*yaḥ salpurasopy anarthasamaye bādhyā paritrayate* ॥ 1 ॥ 21 bh om. *atra*,  
M *nāham trayā vistam śaknomi* ॥ 22 P *trā* for *trām* ॥ M *bhavēti* for  
*tava, ite* ॥ 23 bh *gāṅgādatta* ॥ 24 bhAΨPPr *amabhsyamānas*, Bh  
*ahsamānas* ॥

## Page 236.

1 M *śighragamyatām* ॥ 2 Pr *śamāyatātām ita* ॥ 3 With this line,  
N sets in agam, misreading it as follows *patīam patitām vīśarjyām āsa* ॥  
After *āsa*, ΨPPrM insert *kathā* ॥ 2 ॥ 9 P *bhadro* for *tad bho* ॥ N *gāṅga*  
*va datta* ॥ 10 bh *āyāsyāmi*, N *āsyāmi* for *āyāsyāmi* ॥ P *naṭta yudyate* ॥  
N ins. *va* after *me* ॥ 11 P *prāyopaveśanam* ॥ 12 N *grham* for *akam* ॥  
bhNΨPPrMΦ *drstrā*(*l*)*pāyo*, Bh Hamb. MSS. and A with us. Simpl h  
om this word ॥ 13 bhNΨPPrM and Simpl. H (not h) *drstrāpāyo*, A  
with us, Bh *sa* for *drstrāpāyo*; P *mūlak* for *mṛtaḥ* ॥ 17 ΨP *dhūsako*, in  
Ψ an almost imperceptible *ra* being added over the line above *dhū* (') ॥ N  
*sādānupāyo* ॥ 18 M om. *hastinā saha* ॥ 19 bhNΨPPiΦ *ca acalāt*, M  
*ca acalāt*; ABh *tasya ca acalanāt*, but corr. by cop. of A to *tasya ca abalanāt*;  
Simpl MSS Hh *tasyācalanāt* ॥ 22 N *lum* for *calum* ॥ Pr *śrūṣṭāsām* ॥  
24 M *tat śrūṣṭā* ॥ N *'nveṣane* ॥ All our MSS. incl. ABh *hīṃcit*; Hamb.  
MSS. *kīṃcidgrāmam*. See above, p. 31 ॥

From 236, s bhN, ΨPPrM

## Page 237.

1 Pr *saṃjñāparivartanāya* || M *bhaṣṭāgote pūrvāṅkhyāni kṛbhāḍ* || 2 ΨP *pravīḍa* || Pr *totaś cāneno* || 3 Pr *śiṣṭhikṛta* || N *māsu* || 5 N *bhaginivatu* || M ins. *rā* before *kṛ* || 6 ΨPPrM *atibharena* || N *cāsa*° for *ghāsa*° || N om. *na* || 7 Pr *bhakṣato* || N *śarīrapustam* || 9 P *makata*°, ΨP *śadrśaśappa*°, bhNΨPMΦ *prāgro*; Simpl. HI and Pr with us; ABh with us, but *śiṣṭa*°; Simpl. h. *marbhakṣasadrśaśappaprāyo* || 11 Pr *bhacitāṇ* || 13 M *mām vāpi vadā* || M *madbhujoparicakṣta* || N *tatīḍṣti* for *tan vāṣti* || 14 Pr *pradeśah* || 15 Pr *ti* for *tisro* || N *rāsabho* || 17 Pr *ḍṇayoh* || 18 Pr *śṛgūlucanay* || 19 ΨPPr *laṅbhokarṇam arāḍ*, om. *taṃ*; M om. *taṃ* and *ca* || 21 Pr *eṣṭi* for *ekām* || N *uktā* || 22 ΨP *saṃvatu*, Pr *saṃgatu* || 23 bhN *siṃhūṇṭolaṃ* || N *vpūgotah* || 24 M *kṛamātikopāḥṭum* || N *iti* for *ap* ||

## Page 238.

1 P *manayamānaḥ*, M *gamayomānaḥ* || 2 M *darvāḥkamaṣ* || 5 ΨPPrM om. *iti* || 7 ΨPM *dr̥ṣṭvās tarikṛamo* || 9 Pr *gaccheta* || 10 N *saṃjñatavikṛameṇa* || Pr *emaṃ* for *enaṃ* || 12 N ins. *akam* before *atra* || 14 N *jāgarūṭhaḥ tistati* || 15 Pr *carana* for *carams* || 17 Pr om. *tat* || 18 bh *vajropamatha* [ *tha* corr. to *pra* by corr. ] *kārād*; N *vajropamāṇḍya* [ *ḍya* del. again by cop. ] *piārād* || bhN *gūḥṭah* for *mukṭah* || 19 Pr *prāhasaṇa* || 20 N *ecchatā* for *utthitā* || 21 N om. *toyā* || ΨPPrMΦ ins. *pi* after *nasyato* || ΨP *hastā* || 23 Pr *prāgopraveśana*° || 24 bhNΨPΦ transp.: *agnim vā jalaṃ*, but cop. of Ψ deletes *vā* by two very small strokes. M *agnijulam vā*, A *agnim vā jalam vā*, PrBh and Simpl. HI with us (H *agni*), Simpl. h. *tadāgnim jalaṃ vā pravṛṣāmi* || N *pravṛṣāmi* ||

## Page 239.

2 Pr transp.: *te śtrīkṛtyā*, adding *haṃ* || Pr om. *manmoṭhaś ca kopam karisyati* || ΨPM *prakopam* for *kopam* || 4 bhN *jayam* || In N, *sampādanim* has been corr. by cop. to *sampādinim*, which is the reading of bhΨPPr || 5 N *enōṃ ya pīvīdīya* || 6 Pr *taddoṣe* || bh *vinirhitya*, N *vinatya* || P *nurgṛakṛtā* || 7 M *ruktapoṭikṛtāś ca* || M *kāś* for *kūpālikāś* || 10 bhN *darīd yuḥ kuroti* || 11 N *loka* || 13 ΨPPrM *prāgnatsajjita*° || 17 N *prūha* for *āha* || 20 bhN *eṣṭyam* for *edāyam* || Pr ins. *matya* after *āgatya* || 21 N *tām* for *tvām* || 23 In N, the second pāda runs thus: *dr̥ṣṭvā sū* [corr. to *sa* by cop.] *tvam bhā*° || 24 bhN *ca* for *yaḥ* ||

## Page 240.

3 Ψ *nāhalapṭaharnno*; PPrM *nāhaṃ*, om. *ap* || After *iti*, ΨPPrM ins. *loṭhū 3* || 4 bhN *yudhikṣhīreṇa ca* || Pr om. *satyara* || N *vināṣitah* ||

bhN, ΨPPrM

6 Pr *svāsthā* ॥ 10 M *pramattasakṣṇāgnābhāṇḍakaprayoga°* ॥ Pr *dhāvatah pa°* ॥ 11 M *ś* for *lataś* ॥ Ψ P *°pato*, P<sub>1</sub> M *°pato* for *°lato* ॥ 14 Pr *raga-kaserakāh* ॥ 15 Pr *°lāhāraharpasā°* ॥ 18 N *paśyāmīte* ॥ 21 bhNAΨPPrMBh and Simpl. H *h prakalpa°* ॥ M *gaje* ॥ N *samṇayamānesu* ॥ M om. *vāṛisu* ॥ 22 Pr om. *te* ॥

## Page 241.

2 M *ma vāyaṃ* for *na cāyaṃ* ॥ 3 N *karpaśyaṃ* for *karparaprahara°* ॥ 4 N *kalasūtām* for *kaśātātām* ॥ M *vanīti* for *vañcīti* ॥ 5 ΨPM *gam* for *'ham* ॥ 6 In N, the text between *kumbhakīrah* and *atha*, l. 16, has been supplied by 2nd hand (N<sup>1</sup>) on a blank left free by copyist ॥ N<sup>1</sup> *enam* for *mātram* ॥ 7 Pr *bho bhoḥ* ॥ 8 M *gamyate* ॥ M om. *yatoḥ* ॥ 9 Pr *putrakāh* ॥ 11 ΨPr transp *katham etat* ॥ *kulā āha* ॥, P *katham etat* ॥ *kulā āha* ॥ *vāgā kā°* ॥ M *kathas etat kulā āha vāgā kā°* ॥ 13 Pr *saṃhāra saṃhamakṣamam* ॥ 14 M *putradāyam* ॥ ΨPPrM om *nyam* ॥ N<sup>1</sup> *mgādi* ॥ 15 Pr *saṃhā* ॥ N<sup>1</sup> om. *vane*, P<sub>1</sub> *vane vane* ॥ Pr *bhīmatā* ॥ 17 Pr *āgarvā* ॥ N *śrīgāh śīśuḥ* ॥ 18 N *kṛtānukappama* ॥ 19 Pr *saṃhāh* ॥ Pr *saṃhābhi°* ॥ 22 ΨPPrM *bhāś* ॥

## Page 242

1 M *°bāle* ॥ bh *prakartavyam* ॥ In P<sub>1</sub> *karṣit* corr. by cop from *karṣat* ॥ 3 N ins a second *enam* before *pathyam* ॥ bh *anyam*, N *abhyam*, AΨPPr *anyam* for *anyat*, Bh with us ॥ 5 P<sub>1</sub> om *aham* ॥ 7 N *karṣavyam* for *kṛtyam syāt* ॥ 9 P *tasmāt samāyam* ॥ N *līye* [e del. by cop.] *putro* ॥ 11 Pr *śīśuḥ* ॥ ΨPPr *ekāhārahārā*, M *ekāhārā*, see above, p 31 ॥ 13 In bh *saṃyātāh* has been corrected by the copyist himself from *saṃyājāma* ॥ 15 N *°kulāśāstris* ॥ M *tat tat tu na gamtavyam* ॥ PN om. *tat* ॥ 16 N *dhāvatah* ॥ N *gyastebāmdharabhagnān* ॥ 19 ΨP *jāle* ॥ N *bhaṃgatr-vāpnayāt* ॥ 20 ΨP<sub>1</sub>M om *tathā ca* ॥ 22 Pr *sūrān* ॥ 23 N *jyesu-prācchaceṣṭem* ॥ 24 N *ūcūh* ॥

## Page 243

2 ΨP *tāmmrolocanas* ॥ 3 Pr *saṃhā ekānte* ॥ N *puruṣam* ॥ ΨP *pragdhito*, in Ψ corr. with two very small strokes to our reading ॥ 4 N *menam* for *māvanam* ॥ 5 N *māmtvanena* for *sūtravacanena* ॥ N *prabhūtatawā-kopā* [pā deleted by cop] *stāvīṣṭas* ॥ 6 N *udyābhyāsakalāsena* ॥ 7 N *yenāttā* ॥ N *upaharasyatāt mayā āśayam etau ryūpādāmyau* ॥ 8 Pr om *tasya* ॥ N *icchamti* ॥ 9 Pr *sūrobhi kr°* ॥ P<sub>1</sub> *daśamyo* ॥ N *putrakāh* ॥ 10 Pr *kulena smin*, ΨPM *kule tasmīn* ॥ N (not bh, which writes exactly as our text), ΨPPrM *samutpanno* for *tvam u°* ॥ ΨPPrM *gajo yatra* ॥ 11 N *tataḥ* for *tat* ॥ M adds *parayā* after *kṛpāparayā* ॥ 12 N *dhātāu* for



clau || N satpitrā || M om. satpitrā || Pr śāśu tvā || 13 N nāna-  
rīyaṃ for tīvaḍ dratātarsu || N srujātīnā || 14 N uhto || 15 PM  
(not Ψ Pr) bhītamānā || N śanāḥ, [misreading of 2] for śa° ka° || 18  
N gobataram for dvataram || 20 After āh, Ψ PPrM insert 56 kadhā || 5 ||  
21 N srujorthe || M anu, om. sṭhōtva || M ins. nā before na hi || 23  
bhN śukhale || 24 Pr sa mū tyā° || M na for śaḥ || 25 For katham  
etat, M katha tothū hi metad ||

## Page 244

2 In Ψ, the words *tuṣya co*, &c to *brāhmaṇā*, l 4 incl. written in marg.  
by cop. || 3 Pr śpī || bhM kutumbena || Pr kalahamāno for ka° a°, M ha  
for kolaham || 5 bhΨPM śakṣṭumbare; N BhPr with us, A has a gap  
here || 6 N mahāgrhīmadhye || 7 M nā for mā || M bādhyate || N  
kapy for kṛpy || 8 M ins. sūtrā after grhīto || 9 N ākāśarūpa || 10  
In Ψ, tothū hi written in marg. by cop. || 11 Before *ta*, Ψ P wrongly  
insert *attha tau jalam pīto*, repeating these words afterwards in their right  
place. In Ψ three almost imperceptible dots, one over *a* at the beginning,  
two over *tiā* at the end of the interpolation. Under the beginning and the  
end of the interpolation, nearly as imperceptible horizontal strokes || 12  
M vartam for dattam || bhNΨPPM tācatśamam, A with us. In Bh all  
the text is missing from *tathā hi*, l. 10, to *tvā*, p. 260. l. 2, both exclusive ||  
13 After *brāhmaṇā*, Ψ *tu sruvā brāhmaṇa śucībhiḥ tucībhir vōcībhiḥ srujvā*,  
*ta* being unfinished. These words deleted again by two distinct horizontal  
strokes, one under the beginning, one under the end of this interpolation ||  
N om. *co sū*, M om. *sū* || N *jalam tau* || 14 N cā natsyivā || 15 Ψ P  
*puppocātākām* || N *brāhmaṇa* twice || 17 Ψ P *pupparūṭikāyām* || 18 N  
*puṅgur*, M *parumgur* || M *khetayāmāto*, N *kheyamāno* || 19 bhN° *ndbhī-*  
*tyā* || 20 Pr *ya* for *yud* || N *tu sama sakto* || M *sathāya* for *sakā* ||  
Pr *puṅgur 'abavira* || 21 Pr om. *sābravīt* || 23 N *śaśonāṇṭaram* ||  
N *sābravīt* ||

## Page 245.

4 Pr *sābravīt* || Ψ P *tadaśtasyāpi* || 6 Between *yādā* and *grāmāntaram*,  
N inserts the text from *rinanīmalayaśāh* (1), p. 246, l. 17, to *bhāryā* (incl.),  
p. 247, l. 1 || 7 M *vacano saṅgyo* || 9 Pr *śō'bravīt* || N *parā°* for  
*petā°* || 10 M om. *tena* || 11 Query: °*śāśanto*? This is Pr's reading.  
But all our other MSS. °*śāśantau* || 13 Pr *nare* || bhNΨPPr *śukla°*,  
corrected by glossator of bh to our reading, M *mukla°*; A with us; Pr  
°*cauryāra* || 15 M *t* for *yāt* || 17 Pr *śō'bravīt* || 18 N *mama* for  
*mamāśa* || N *vyādhībodhito* || Pr *mahyā* for *mayō* || 20 Pr *bhartā* ||  
24 Pr *rājāno* || Pr om. *rājan* and the following words to *rājābravīt* (excl.  
p. 246, 3) || N *noyam* for *ayam* [read *śōyam*] ||

bhN, Ψ P P M

## Page 246.

1 bhNP (!) *rāgāpr* || A *vakkaṃ* || 3 ΨPPrM insert a second *gat* before *himpā* || A *sakkaṃ* || M *hampi va(oi cā)hilaṃ* || 5 N *pāha* || bh *trisa-dikhaṃ*, corrected by the glossator to *trāḍḍikhaṃ*, which is the reading of N || ΨPPr *ca* for *tava* || 10 After *āḍi*, ΨPPiM ins *kathā* || 6 || 11 P ins. *veya*, ΨPrM *veyate* before *upākhhyānakaṃ* || 12 N transp. *dadyān* (writing *dadyāt*) and *kuryāt* (writing *kuryān*) || 14 ΨPPiM *makara āha*, N *makara prūha* || 16 N *naremdra*°, om. 'neka || N has part of the following text twice, once in a wrong place (see above remark on p. 245, l. 6), and again in the right place || 18 N in the first place *piṭṭhuyān* || M 'tatrasa-civo || 19 N ins. *na* before *jāya* in the first place || 20 M *prasādati* || 21 N *tusyaṭi*, in the second place corr. by cop. || N in the first place *radatu* for *rada* || M *nisitaṃ* for *nīṣitaṃ* || 22 M *maṇḍagivā* || 23 N in the second place *prasādābhūbhavām* ||

## Page 247.

1 After *bhāryā* N continues in the first place with *gāmāntaram*, &c., p. 245, l. 6 || M om. *na* before *tusyaṭi* || 3 P *sō'braṭ* || Gloss in bh on *khatinaṃ* *thodānuekhade* || 4 N *tām* for *trām* || M *dhārīta hesase*, om. *s tu yady aśnavad* || 6 bhNΨP *ājñā*, APr with us || 7 bhNP *caranice* || N *apiparvani* || 8 ΨPPrM *na kṃp kuryān na kṃp dadyād ite* || 7 *kathā* || 9 P *strivasyāḥ*, bh *strivāsāḥ*, corr. by corr. to *strevāsāḥ*, which is the reading of N || Ψ *tanīdibhetena*, with a very small 1 over *dbhe* and an equally small 2 followed by a little vertical stroke over *ni*. This vertical stroke and the following 1 look almost exactly like an *ι*, added over the line. Hence P *tadibhinetena*, M *tintena* || 10 N *savāglosenāṭra*, ΨPPrM *āglosenāṭra*, om. *soa* || 12 N *bādhyante* || 13 ΨPPrM om. *kathā ca* || NΨPPiM *rahasamāno*; bhA with us || 18 bh *garḍabhaiko*, N *garḍabheko*, corr. to *garḍabhaiko*, ΨP *garḍabhaiko*, APr *garḍabhaiko* || M *prāsābhārāta* || 21 ΨPPr *rāsabhaṃ pratichādyā*, M *rāsabha pra*° || N *yurksesasjāma*, M *yavakse-trapālā*, om. *treṣṭasjāma* || te *ca kṣe* || 22 Pr *kathā* 'mustile || Pr *kuromi* ||

## Page 248.

5 N *pratiocinna* || ΨPPrM 'prahāṣasamūhavi || 7 ΨPPrM *rahasamāno* || After *iti*, ΨPPrM ins. *kathā* || 8 || 8 bh *bhāryā* 'naśane u°, N *bhāryā* 'naśa u°, ΨPPiM *bhāryā* 'naśanenu u°, A *bhāryā* 'anaśane u° || 9 N om. *me* || 10 ΨP *cāpriya*°, M *vā priya*° || 11 M *nrhaṃ* || 12 Ψ *aiśiā-naravaṃ pra*°, P *vaścānaravaṃ pra*° || 14 bhNAΨPPrM *aiśiā*, but 'd *gat* is evidently a misreading of 'r *yyat*, Simpl. H *evāsāḥ*, I *evāsāḥ*, but h *aiśa āśit* || M *strivāsāḥ* || *ca* added over the line by cop. of Ψ || Pr *nū*, om. *dha* ||

bhN, ΨPPrM

16 Pr *kalāhapriyaḥ*, corr. by cop. to *kalāhāṣṭh priyaḥ* || 19 N om. *ya* ||  
 20 M om. *yaḥ jikāyāṣṭh* || M *ā* for *tail* || 22 bh *daurātsyeneha*, Pr *daurāt-*  
*menēha*, ΨNP *daurātsyeneha*, in Ψ *ha* corr. by cop. from *hi*; M *daurātmaṇeḥ*,  
 A and Simpl HI with us. Simpl. h *daurātmaṇaṭṭa* || 23 Pr *iyam*,  
 ΨPM *uo* for *api* || 24 bhN *rūksāyā* || 25 N *nīrasāyāṃ rasve henasaṃ*  
*bālo bā*°, M *nīrasāyā rasam bālīkāyāṃ vi*° || N *bālīkāyā vihalpet* || 26 N  
*makaram* || Pr *astetat* || N *māṃdānartham me dīcavaya saṃjūtam*, M *māṃd-*  
*narthā*° || 27 M *paramitrena* || M *athavā pakatānām*, &c., l. 28 || 29 N  
*edrsam* || M *na vū* for *tara* || 30 M *varthā* for *bhartā* || Pr om. *ca*, Ψ  
*bharttāro*, with *ca* added over the line by cop, without deleting *ro*, P  
*bharttāro*, om. *ca* || bhNPr *tv*, Ψ *cu*, PM *ca* for *na*, A with us || N *paśyati* ||  
 31 N *cānaraḥ prāha* || *sōiravī* supplied by cop. of Ψ in marg ||

## Page 249.

2 N ΨPPr *pratirasati*, corr by cop. of Ψ to our reading || P *hālīkalāryā*,  
*lā* being a misreading of Ψ's *bhā*, which looks somewhat similar to *lā*, as the  
 left-hand *bha*-pot-hook has not been filled in with ink. Cp. vol xi, Table I,  
 no. 4, 5 c || N om. all between *citlū* and *puhārakena*, l. 5 || ΨP *naa* || 3  
 Pr *grha* || 6 ΨP *tiarddarsūnena* || bhN *dakṣiṇām* || 7 Pr *dy* for  
*yady* || 9 M ins. *ta* before *tat* || N om. *ādāya* || 12 M *jñātvā* for  
*gatrā* || 13 Pr *siagrha*, N *saṃgrham* for *svagrham* || 14 N *saravittam* ||  
 M *ttam* for *vittam* || 15 Pr *dakṣiṇā* || 16 ΨP *sapramoda*, PrM *sapra-*  
*modas* || M om. *yojana* || 17 After *vyatite*, P ins *te* || N om. *dhūrta*,  
 writing *ś cūṭayām āsa* || 18 N *prṣṭarataḥ* || 19 Pr om. *asyā vittam* ||  
 21 Ψ *breye* for *prīye* || Pr *madūnadi* || 22 N *pare* ||

## Page 250.

1 Pr om. all between *ādāya* and *yena*, l. 2 || 2 M *°nācchādavastram* ||  
 N *janamadhye* || 4 Pr *°isaya* || 5 Pr *°haste yu*° || 6 N *upaviṣya* ||  
 N *kācu* || N *śṛṅgālīkā* || 7 M *tatra jagāma*, then (repeating the sentence)  
*tatrājagāma* || N om. *ca* after *ogatyū* || N *paśya* || 9 N om. *matsyam* ;  
 PPr *matsyapīṇḍam*, M *matsyapīṇḍa* for *matsyam* || bhN *arāṃptare* || 13  
 Pr *abhīhitayū* || 14 N *grghreṇāpakṛtam* || 15 bhN ΨPM *tu* for *nu*, Pr  
*tu* or *nu*, A *kimmv* || 16 M om. *tac chrutā śṛgālī* || bhN *°bhroṣṭām* for  
*°paribhroṣṭāṃ*, A with ΨPM || 17 † *sopahāsam u āha* || 19 ΨP *narttā*  
 for *na bhartā* || After *nagnike*, ΨPPrM ins. *kathā 9* || 20 N *anye*, Pr  
*punarātneṇa* for *punar anyena* || ΨPr *calacareṇa*; in Ψ the first *ca* covered  
 with gamboge, and an imperceptible mark referring to the upper margin,  
 where a rather illegible *ja* has been suppld P ins. *ca* after *anyena* || P  
*nivesitam* || 21 N *tataḥ śrutvā* || N *atidukkhītomāṇs* || 22 Pr

*nihśūrayatam* || bhN *durahamṭakatham*, PrM only *durahamṭa*, ΨP *durahamṭa*, A with us Simpl. MSS H1 *aho paśya me vidheḥ vighātam* (I °dyā° for °ghā°). This passage is missing in h || 23 M om. *cāmūtra* || 24 N *prāptam* || bh *atyāpi*, N *anyāpi* ||

## Page 251.

3 N om. *iti* || bhN transpose: *karomi kim* || P1 *ha* for *saha* || Pr has the sentence *kim vā*, &c twice || 4 After *uktam ca* Pr ins. *yatah* || 5 Pr *dr̥ṣṭvā* for *pr̥ṣṭvā* (but *yak*) || Pr *pr̥ṣṭar̥yān*, N *pr̥ṣṭar̥yān* for *pr̥ṣṭar̥yān* || 6 bhN *sa* for *na* || ΨPPR *vighnam* || 7 M *vijye* for *vicintya* || N *ham aṇi* for *hapim* || 12 M *yādṛṣye*, om. *tādṛṣe* || 13 P (not Ψ) *sugrhi* || ΨPPR *nugrhi* || M *sugrhiḥ*, om. *nugrhi* || 16 Pr *kasminści ranje* || N *prati-vasati sma* || 17 M *a* for *atha* || PrM °*karaka*° || 18 N *viksam* for *viksamūlam* || 20 bhNΨPP1M *catukayā*, A with us. Of the Hamb MSS. H has *catukōvāca*, I *catukōvāca* || 21 N *disyate* || 23 N *acintayat* || M *ato* for *aho* || N *ātmasampūṣṭa* || 24 Pr *esū*, om. *pi* || bhNΨPPRM and Hamb MSS. °*catukā*°; A *ksudracampūṣṭikā ātmānam* || 26 M *ṭittibhya* || bhNΨPPR *bhaṇḡabhayād na*, M *bhaṇḡ° dṛva*, Simpl. H1 *bhaṇḡabhayād bhavaḥ*, Simpl. h *bhaṇḡabhayād bhuvah*, A with us ||

## Page 252.

1 M *cintya*, om. *vi* || 2 Pr *śukcīmukhi*, ΨPM *śūcīmukhi* || bhN *durā-cāri* || M *raṇḍitamānini*, om. *nḍe pa* || 3 M *tāni* || N *bhūtvā* for *bhava* || In the Hamb. MSS., this line runs thus: *asamvitho grhaṇi [H graham] karttum samartho grhabhāṇane*. This is also the reading of A, which has only *grhāṇāṇhe* for *gr° karttum* || 4 bhN *sū* twice || N om. *punar* || N *āśraya-kurno* || 5 P1 *ṛkṣyam* || 7 Pr *dātaryam*, M *vātu* for *dātariya* || After *vi*, Pr *kathā* || 18 || ΨP *kathā* 15 || 15 in Ψ corr. to 10 by two little strokes, but the correction is not clear and is liable to be mistaken for a 10 corr. to 15; M *kathā* 10 || 8 Pr *pūrvam* for *pūrvasneham* || 9 M *sasamudre* || 11 Pr *śru* for *chintṛā* || bh *āha* || 16 Pr *upakāresu* || ΨPPR *sūḍhu* || Ψ *ve* for *sūḍhutie*, but *sūḍhu* supplied by cop in margin || 17 Pr *vyate* || 21 M *navam* for *nicam* || M *sanaśukṭiparāḥṣam* || 22 N *prāha* || 25 N *sumāditaḥ* || 26 Pr *bhettu śaknoti* || 27 M om. *paribhraman kaścit* ||

## Page 253.

2 Ψ *saṃyojitakurakamalaḥ* supplied in marg. by cop || 3 Pr *lūgudi*, om. the following aksaras to *kudūcid* (excl.), l. 5 || P *brāḍarghe* || 6 Pr °*kr̥tam* || 8 AΨPPRM *dr̥ṣṭvā 'sau* || 9 M *vitayāt* for *vyucintayat* || 10 N *enam epavāḡayisyāmi* || 12 N *mayanna* for *na yutru* || ΨPM *ca* for *va* ||

bhN, ΨPPRM

13 NPr so for 'sau" 14 N *radhyete* || 15 bhAΨPPr *anasthend°* (Pr *virudhyena*), N *atasthend°* || 16 Pr *samprāpta* || 17 bh *tadabhimulho mugatā*, *nu* being struck out by copyist || M *ma* for *māmu* || 19 M *era* for *ca* || 20 ΨPPrM ins. *ca* after *tena* || M om. *kaś. rā zha* || 22 bh NΨPPrM *sūnye*, A *sūnye* || 23 NΨPPrM *kupito* || 24 Ψ *samtrastas tam*, but over the first *sta* a small horizontal line, which may be taken for a mark of deletion, hence P *samtrastam* for *samtrastus tam* ||

## Page 254.

1 Pr *prāṇadakṣanām* || 2 M *nākhyeyāty aram* || 4 N *prōha* for *prūpa* || 5 P *gajucarmmābhedaṃ* || 7 M *kathanā babhukṣita*, om. *ca* || 9 Pr *saṃayōbbhāgyato 'tithiṃ*, the words *saṃayā°* (or *sa mayā°*) form the 2nd or 4th pāda of a śloka. A *saṃayā°*, Hamb. MSS *aparayā bubhukṣitas* (H *°baks*) *tvam saṃayōto* (I *saṃagato*) *bhāgatatithiḥ* || 10 bh *tadāristo*, N *tadāriste* || M *tadodristo* || 12 bhN *trptih* || Ψ a deleted *ga* before *krivā* || Pr *krivādbhutaṃ vrajah* || ΨP *vrajah* || 13 Pr *dy* for *yady* || 14 N *paśyet* || 16 bhΨPPrM *bho 'dhīra*, N *bho dhīra*, A with *us* || Pr *'payōṃ-syāmi*, N *yāsyāmi* || 17 Pr *tosyāgamana* || 20 ΨPPr *naṣtaḥ*, M *naṣta* || 22 N *śrṃgūlah* || 23 P *jītaparākramaṃ* || ΨPPrM *ityōdi*, om. *ślokaṃ* || Pr *pathat*, N *apaṭhat* ||

## Page 255.

1 N *tadābhi°* || Pr *svadamsprābhīḥ ta v°* || 2 Pr *bubhujam* || 3 P *śaṣṭīyam* || 4 After *arāpsyasi* ΨPPrM ins. *kathā 11* || 6 Pr *cālpam* for *cāpalyam* || Pr *jñātino* || 7 ΨPPrM *coitat* for *ca* || Pr *yutah* || 8 ΨPPrM *subhaksāni* || 9 M *vidēsa* || Pr *śaṣṭūr yad viruddhyati*, Ψ *viruddhyati*, corr by cop. to *viruddheti*, P, misunderstanding this correction, as the *e*-stroke looks like a *virāma* belonging to the preceding line: *viruddhati* || 10 N *makaro prāha* || Pr *vānara āhu* || 13 NM *cirakālam du°* || ΨPrM *annābhārāt*, P *annābhāran*, om. *ca* || Pr *niku'amtām* || 15 N *etya°* for *anya°* || ΨPPrM *hasyacid* || 16 M *pra* for *pariśya* || 17 P *tadgrhā-rnāḥkrāman*, om. *bah* || 18 N *vigate* for *vidōryate* || 19 Ψ *vimtitaṃ*, PPrM *vimtitaṃ* || 22 Pr *°rūyāta* || 23 Pr om. *ka śhārah* || 24 *deśasya tu* all our MSS. incl. A Simpl. H- and σ- class: *deśasya viṣaye* || ΨPPrM *subhaksāni* || 25 After *ādi*, ΨPPrM ins. *kathā 12* ||

## Page 256.

2 M *svagrhaṣṭena ātmatūyina* || 3 Pr *labdhā* || 6 M *upanutatrnam* || 7 M *caturthatraṃ* || ΨPPr *tasyāyam* || Ψ *ādyaślokaḥ*, but a small visarga put over *dya* by cop; PrM *ādyaḥ ślokaḥ* || 8 P *nu* for *tu* || N om. *yo* || 9 N *so* twice || Pr *vaṃcyato* || bhP om. 4 after the stanza. In its place

bhN, ΨPPrM

they have a flourish. A ॥ ४ ॥ 154 ॥ After ४, Ψ has the same flourish as bhP ॥ bhN add *iti* (N adds *paṃcakhyaṇake*) *caturtham ākhyānakam samāptam*; bh adds two flourishes, bhN add the figure ४, bh between double dandas, N between dandas ॥

## BOOK V.

## Page 257.

1 N om. the Jain diagram at the beginning of the text ॥ 2 Ψ *h* over the line between *ādya* and *ślokaḥ*, apparently by cop. ॥ 4 As to the readings, cp. 259, 21 ॥ 5 Ψ P Pr *vājñah putrāḥ*, M *vājñah putrā* ॥ 6 N om. *nāma* ॥ 7 M *prati sma*, om. *vasati* ॥ *moksāni* all our MSS except A, A and Hamb. MSS *mokṣakarmamāni* (b corrupted *latidisthadharma-cakāmakarmamāni*) Read with A and Hamb. MSS.<sup>2</sup> ॥ After *saṃjātah*, M ins. *tataś ca viśaṃjātah*, continuing with the correct reading *tataś ca vibhavaḥsayād*, &c. ॥ 9 Pr *duritū* ॥ 11 N *vittahinasya*, M *vihinasya* for *vittahinasya* ॥ 13 M om *yaḥ* ॥ 15 bh *lutumba*, M *lutim* [or *ttam*?] *ba* ॥ N jumps from the first *śatātam* to the second *śatātam* (l. 17), om. one of them and all between them ॥ 17 P *lavanatā* twice ॥ M *vastrapādhavacitayā* ॥ 18 N *bha* for *na* ॥ N *lāghave* ॥ M *aro* for *puro* ॥ 22 Pr *vicintayāt* ॥ Pr *vijāsi* ॥ 23 Pr *nāciyaṃ* ॥ 24 M *pasanidhik* ॥ Pr *rūpā* ॥

## Page 258.

1 P *tāvā* for *tava* ॥ Ψ P P M *somesyāmi* ॥ Ψ P P M transp. *haṃtavyo la* ॥ 2 Ψ P *ksamayo* for *ksayo*, but in Ψ *ma* del. by cop, M *kamayo* for *kana* *ksa* Cp. M's reading, l. 4 ॥ 3 N Pr *saṃbuddhah* ॥ N *satvaṃ* for *sa taṃ* ॥ 4 N om *va* ॥ M *nānam mitham ksayo* [cp l. 2] *na bhāryaṃ* ॥ 6 N *sakośena* ॥ 7 Ψ P Pr *kāmārthenūtha* ॥ N *ttena* for *mattena* ॥ M *phalāḥ gṛhita* ॥ 8 M *bhadrāyāyāḥ* for *tadbhā* ॥ 10 N *domtena* ॥ Ψ P P M ins *ca* after *pe* ॥ 12 M *ta* for *taṃ* ॥ 14 Pr *kaṃcunamayā* ॥ 15 P *prabhūn ā* ॥ 16 Pr *dina* ॥ N *vyatikrāma* ॥ 18 Pr om. *dattvā*; bh *kṛtvā*, but corrected to *dattvā* by the copyist ॥ M om *jā a ga* ॥ N *aranim* ॥ 21 N (not bh!) Ψ P Pr *noparāyitaṃ*, M *māse 'noparāvi* [or *ci*] *taṃ*. It does not seem, that the stroke, which distinguishes *pa* from *sa*, has been added in bh by the corrector, since the ink used by the latter is not so dark as that used by the copyist ॥ 23 M om *karau* ॥ 24 Pr *ksitidamihitayānuvarano*, bhN *ksitimidhā*, om *tala* (N *nihata* [corr. by cop. to *ta*] *jānuvarano*) ॥ 25 N *nigrahakalubhaṃ* for *bhigrahakalubhaṃ* ॥ 26 Ψ jumps from the first *bhagavan* to the second *bhagavan* (l. 30), om. one of

them and all between them, but the copyist adds the missing text in the inferior margin || *N vrahāṇaṁ* || 30 *N bhagavān no vedmi* || *M bhavato*, corr. to *taḥ*, whereas the copyist of Ψ adds the visarga directly over *ta*; hence P *bharotam* || 31 *bhN pragvaikṛtyān* || 32 *M pu° ca lekḥunām ca* || *N prattam* || P *osti*, *M āgaste* for *āste* ||

## Page 259.

2 *N bha* for *'pi* || *N kromenāṭra* || *N °lobhāna* || 6 *Pr trsnāyāḥ*, Ψ *P trenāyā*, *M trsnāyā patirapa kotukam* || 7 *Pr om 'pi* before *grha°* || *Pr pravneśya* || P *om 'pi tā* after *te* || 8 *N vpāgotāḥ* || *bhAΨPPr pūthartum*, *N pūriam korttum*, *M pūrkhartum* || 9 *M purakotahātapālopurusaḥ* || Ψ *PPi M nagarasya madhye* || 10 *N om gamyatām* || *M om sarve yā* || 11 *bhN kṣipanakā* || *Pr dṛstās* for *prstās* || 12 *M om. bhoḥ* || *bhN om. nāpto*; *Hamb MSS.* with Ψ *PM* || *N dṛdhabaṃdhanābaddhoddhataśesai kṣipanakarḥ* || 13 *bh °kṣipanakaiḥ*, corr. to our reading by corr. || *N bhṛtaḥ* for *nṛtaḥ* || *N om. kārāṇikāḥ* || 14 *Pr itad* for the first *etod* || 16 *M mānīya*, *om. °bhadrākāroṇā°* || *M nam* for *ca* || *M here mānibhadrāḥ* || 17 *bhN kṣipana-* *nako* || Ψ *PPr sarvakṣapanavrttāntaḥ* || 18 *N jumps* from the first *abhihitam* to the second *abhihitam* (1 20); *om.* one of them and all between them || 19 *M dustātma* || 20 *Pr r* for *tor* || 21 *M om. kuśṛtaṃ*; *bhN kuśṛtaṃ* for *kuśṛutaṃ*. For the readings, cp. 257, 4 || 22 *P om. na* || After *kṛtaṃ*, Ψ *PPr ins kathā* || 1 || ||, *M kathā* 1 || 26 *Pr mādrībhadrāḥ* || 29 *N om. ca* || P *stvsure* ||

## Page 260

2 Here *Bh* begins again with *tisrān* for *titrāt* || *N dustātma jātitvāt* || *Bh svnasya* || 3 *Bh nakulasya na* || *bhN vīśvasati* || 4 *N kupito*, *M kusūṣe*, *Bh aputro* || 6 *Pr śisyāyām* || *Bh dolanasthitam* for *śayyā° su°* || *Bh kumbham ādāya jolāṭhīni pu°* || 7 *M utauca* for *uāca* || 8 *N gata* || 9 Ψ *PPrM śūnyam muktvā* for *śūnyīkṛtya* || *Bh 'pi śayam śūnīm* (śū corr. from *śra*, or vice versa) *kṛtya grhaṃ hu°* || 11 *Bh om. tasya* || 12 *Bh vālanakasya*; *M om. bālakasya* || *Bh agamat* || 13 *Bh bhrātrādhakṣaṃkṛto 'ṇtu°* || 14 *Bh kṛtvā* for *vīdhāya* || *Bh dūre* for *dūrataḥ* || *Pr cakṣepa* || 15 *PrBh °mudito* for *°pramudito* || *N yāpārā°*, *Bh śāpārā°* || 16 *Bh ins. tam* after *mātāpi*, omitting *tam* before *āgacchantam* || *Pr rudhīrāḥkṛmna°* || *Pr ap°*, *Bh sa°* for *atī°* || 18 *Bh nīṣaṃkṛtaccittā* || *M kopidevīmrśya* || In *bh gloss on avīmrśya* · *avīśāyīya* || *Bh jalapūrnnaṃ kumbhaṃ nīcīkṣepa* || 19 *Bh kumbhārapātā°* || *MBh om. tam* || 20 *Bh yārad grhamadhyam pravīśati* || 21 *MSS. sā upa°* || *M sā upakānakah pu°* || 22 *Bh °putrasya vimrśyakṛta°* ||

From 260, 2 *bhN, ΨPPrM*, *Simpl. Bh*

M om. °*hṛta* ° || Bh °*śoka* na duḥkṛtāhrdayā ā ° || Bh °*ekasasthalatūdanam* ° ||  
**23** Bh *apṭure* for *arṣare* || **24** bh A ♀ PPr MBh °*nīkrāvakah* ; N °*nīrvā-*  
*paḥaṇ* for °*nīrvāṇakā* (Hamb. MSS. *nīrvāpakā*) || Bh transp *paṣyati* *lā* at ||

## Page 261.

**2** Pr *vacanaḥ*, Bh *vacanaḥ* || **3** Bh °*mṛtyuphalam* || Bh *bhavaty evāsi* ° ||  
 ♀ PPr *atilobhātmanāṇa* (Pr °*tmā*° for °*tmā*°) *lobhāṇḍhānāṇa* || **4** After °*lobhā-*  
*dhānāṇa*, Bh ins. *dvitīyā kathā* || ♀ PPr M *yataḥ* for *yathā* || **6** Bh *atilobhā-*  
*vibhūtasya* || **9** ♀ PPr M ins *kī* after *śa* || M *param* for *paraśaram* ||  
**10** Bh *cahṛṇ* || **11** N *darudratābhāṇāḥ* || M adds *yataḥ* after *uktāḥ ca* ||  
**12** Pr *śābhadharā* || **14** P *bhujati* || Bh *mitrāṇy aṇi* || **15** Bh °*viha-*  
*mān* || P *narāṇarān* for *narān* || **18** M *cūṇi* for *rāṇi* || **20** M *kalāṇi*  
 for *kalākalāṇaṇi* || **21** Pr *prāpnoty amarṭya* ; Bh *prāpnoti mṛtya* (Bh con-  
 tinuing °*tru*) || **22** N om. *marāṇam* ||

## Page 262

**1** Bh *laom* (om. *na*) || bh NPr *dāridra* ° || **2** N *more* for *seve* || Bh  
*tvadītham* || **3** N *yady* for *ity* || Bh *ghṛṇatīpitena* || **4** P *dāridraṇ* ||  
 Pr *jñātva* ; Bh *jñātū sa* || M *sthibam* || **5** bh *sarvathāṇīthāṇe*, corr.  
 to our reading by corr. ; N *sarvathā jāne* || Pr *ṣṇīṭhāṇam* || **7** M *prasā-*  
*dayet* || **8** Pr *sarvāṭhāḥ* for *sa cārthāḥ* || Bh *upāyāḥ syāt* || **9** Bh  
 transp. : *ṭṣṇi nipa* ° || N *urpasevasevayā* || ♀ PPr M *urpasevīṇam* || ♀ PPr  
*ṭṣṇīkarmmaṇāṇa* || M *vidyūṭhāṇāṇa* || **10** Bh om. *nuḥye* || **13** Pr  
*gṛu*° for *guru*° || Bh °*dyāṭhīṇa*, then blank for one aksara and a not  
 finished *sa* (for *mā*) || **14** N *veulam* || P *paragatā* ° || **15** Bh *śulabham*  
 for *ca śulabham* || **16** N *saptarīdhā* || Bh *bhavati* for *syāt* || **17** N °*māna* ||  
 Pr *nīpekā*° for *nīkapa*° || **18** Pr Bh °*bhāṇḍā* ° || **20** M *pūnnū*, om.  
*pūrṇe* || M om. all between °*rañcamaṇa* and °*svābhā*° next line || **21** Bh  
 °*siddham* for °*vīpam* || N *ktāṇāṇa* || **23** N *stānti* || **24** Bh *priyotāṇa*,  
 ♀ PPr *mīyate*, M *mīyate* ; Pr adds *ta* || M 4th pāda : *laukīyāṇapayā*° || Pr  
*tutyam* ||

## Page 263.

**1** NBh *tathā ca* || **2** bh N °*negulāḥ* || **4** N *aparāṇa ca* || Bh puts  
*aparam* (Bh °*raṇa*) and the following stanza after the prose, l. 7 || **5** Pr  
*gāṇḍāṇāḥ* || Bh *gāṇḍhika* || Bh °*nāḍībhīḥ* || **6** M *grhṇati* || N *gāḍā-*  
*kena* || **7** NM *deśāṇṭarāṇa bhā*° || ♀ PPr M ins. *ca* after °*nayanam* || Bh  
*deśāṇṭarāḥṇāṇāṇam oṭharaṭām eva* || *aparāṇa*, &c., stanza 24. Then.  
*tathā ca* and stanza 25 || **9** N *nībhāṇḍi*, M *nībhāṇḍi* || M *mahāgajā*, ♀ PPr  
*mahāgajāḥ* || **10** M only *kṛgāḥ*, corr. by later hand to °*ūḥ* || **11**

bhN, ♀ PPr M: Simpl Bh



Bh *adgatā* || N *lohui*, ΨPPrM *lohū* || M *dūmadēśāp gatā* || 12 Bh om. *kaṃ ca* || 14 Bh *prabhūṣā* || M *kūṭ* for *kāhāṣ* || N *mrtāṣ* || 15 Bh om the first *ca* || 16 M *yya*, om. *paritya* || 17 N om. this and the following line || M *paṇḍa*[or *ā*]ti || 19 P *onistu*° || 20 bhN *cittā*° for *vittā*° || M *anyone* || 21 Bh *prāpṣṣ* || M om *ca* after *prāptāḥ* || M *apṭājale* || 22 Bh *śrīmahākāśīaṃ bhagavatyaṃ prā*° || 23 Bh *dhīrivānaṃ-danānā* || M *mayogidraṣ* for *nāma yogindrah* || 24 Bh *tena* for *tenāna* || N *muthāyanaṃ*, M *poṭhāgatunāṃ* || Bh *galāḥ* ||

## Page 264.

1 Bh om. *te* || Bh *a* deleted *na* for *vā* || 2 N *na tasmair* for *tatus tair* || M *vayaṃ sadbhayāvicānānra yūyamo tra dhanatṛptir nyutyar vā bhūri-syabhūti* || Bh *sik'a*° for *siddha*° || 3 Bh om. *iti* || 4 Bh ins. *yataḥ* after *ca* || 5 Pr *nasasah* || P *pūlato* || Pr *julam iti*, N *ajilūn* for *julam eti* || 6 P *acimtya* || ΨP *dalmarūn* for *balurūn* || bhNPM *na tu*, Ψ distinctly *nannu*; BhHI *api* for *nannu* (in spite of 'pi at the end of the pāda!) || N 'kāroti || 7 N *tathā ca* || 8 Bh *ca* for *hi* || P om. *puruṣa* || 9 BhHI *api* for *iti* || Pr *soṣyadūdrastākhyah* || 11 Bh *adatiāt* || M *kleśasyāṃga datvā srkḥāni neha tā*° || 12 bhNΨPPrM *mathanāya svair*, ABh with us || Pr *bhābhīr* || 13 Bh transp. *kūcid asmāṃ* || Bh *dratīyārjanopāyo* || M *vivarapradeśah* || 14 ΨP 'māṃsam *vi*°, N *mohāmāsarikrayaṃ* || BhHI 'prabhṛtināṃ for 'tir vā (HI with the blunder 'ikraya°, and H 'pōṃ° for 'mōm°) || 15 bh *vāddhuta*°, ΨPPr *cātyudbhuta*°, M *cātyudnta*°, A *catayudbhuta*°; Hamb. MSS. with us || N *śrūyate* || Pr *idnīw*°, P *idnīw*° || ΨPPrMBh om. *yataḥ* after *ca* || 16 ΨP *mahotūn* || 17 Bh *kva vā* for *ete* || N *yah* for *anyah* || N *kopi* for *ko* || M *pūhūrtti* || 18 Bh *śaṣṣyaggyatāṃ* || ΨPPrM *vāddhivartti*° (but the reading of bhN is confirmed by Hamb. MSS. and all our MSS. below, p. 266, l. 7, and p. 266, l. 11), M 'ratuṣṭam || 19 N *pratyeke-pratyeke paryayūn āsa* || Bh 'dīgribhāge, M 'calettatradikāṃgbhāge || 20 M *nāsaṃdīdhiṃ* for *tenā*° || Bh *viscitam* for *asamīgīdham* || 21 Bh om. *tatas* || bhN *agrenatasya* || M *pūtā*, Bh *papūta* || 22 M ins. *na* before *khanati* || Pr *tābhramayī* || 23 N *gacchātām* || Bh *yatkeṣṭam* || Bh *ange*, om. *atha* || 24 M om. *bho*, Bh *aho* for *bho* || Bh om. *yat* || Bh *prabhūsam* || Bh ins. *tradyaṃ* before *dāridryaṃ* || BhHI om. *na* ||

## Page 265.

1 Bh om. *iti* || Bh *sa āha* || 2 Bh *vaṃto* (*bha* add. over the line, app. by cop.) 'grato nāham āgacchāmi || 3 ΨBh *tāpūram*, P *tāmmram* || N *prathamemo nūrttiḥ* || 5 Bh *apalat* || Pr *tāvat* || 6 Bh *rugota*° for *rūpya*° || Bh *prakṛṣṭa* (?) for *prakarṣṭah* || Bh *yatkeṣṭam* || 7 Bh *vaṃpyam* ||

bhN, ΨPPrM; Simpl. Bh

Bh *nāgrāto* ॥ 8 NΨPPrM (not bh) om. *agīc rūpyamāpi bhūmih*, Bh *ika rūpyamāpi ca*, om. *bhūmih* ॥ Bh *agrāto hemamāpi* ॥ 9 ΨPPr *bhārisyānti* ॥ Bh om. *na* ॥ Bh *tara* for *tathā* ॥ NBh *dāntā* for *dāntāḥ* ॥ 10 Bh *na bhārisyānti* ॥ M *nāhagamirchūm* ॥ 11 M *rūpam*, Bh *rūpyam* ॥ 12 NBh om. *atha* ॥ M om. all between *api* and *yāvat*, l. 13 ॥ Bh *vīpatatā* ॥ 13 Bh *svarnnamāpi* ॥ Bh *hrīto* ॥ 14 N *gacchatām* for *grhyatām* ॥ Bh *svarnnam yatheccāṇa*; Ψ first *yaccheccāṇa*, writing afterwards *dy* on the first *ceh*; M *yadye* for *yatheccāṇa* ॥ 15 Bh *sa āha* ॥ Bh *mūṣa* ॥ 16 Bh *prathamam* for *prāk* ॥ Bh *rūpyam* ॥ Bh om. *prāpam* ॥ 17 M *gacchāra* ॥ 18 Bh *anena prabhūtenāpi* ॥ 19 bhN *aham atasthitas*, Bh *atrstam sthito* ॥ M *thūp*, Bh *bhavanām* for *trām* ॥ 20 M *chāyā* for *chāh* ॥ 21 M om. all between *babbā* and *mastā*, l. 22 ॥ 22 ΨPTrBh *bhraman sthō*; read with Ψ ॥ N *bhramacchram*, P *prabhraman nckram*. Read *prabhramacca-kram* ॥ 23 Bh *eha paṣyati* ॥ ΨPPrM *uena* for *avocāt* ॥ Bh *ko* for *bhoh* ॥

## Page 266.

1 Pr *bhagavān* ॥ Bh om *śrī*, Pr *sarasi* ॥ 2 Bh *kutūpi* ॥ Bh *yatah prāsākaḥ smi*, om. *iti* ॥ 3 ΨPPr *eva* for *ca* ॥ Bh *evāhmanamastakam āvurohu* ॥ Pr *saṁvāsaḥ* ॥ 5 N *prāha* ॥ Bh *mamāpy etat ittham eva śrīṣy* ॥ 6 ΨPPr *arutarisynthi* ॥ Bh om. *me* ॥ bh *devatā* for *vidanā*, with a *virāma* over *de*—see vol. x3, Table I, no. 5, 1a, hence N *devatā* ॥ N *prāha* ॥ After *āha*, Ψ ins. *mamāpāttham*, bracketed in a rather inconspicuous manner ॥ 7 Bh *ālāpayisyati* ॥ 8 Pr *saṁvāsayati*, Bh *āroksyati* ॥ M om. all between *so 'bravit* and *sāmpṛaṇam*, l. 9 ॥ N *kṛyukālas* ॥ 9 Bh *cakradhara āha* ॥ Bh om *dharanāle* ॥ 10 Bh *evāhmanā āha* ॥ N *evā-vaccharājah*, Hl *vinivaccharājah*, Bh *renavatsurājah* ॥ Bh *purusa prāha* ॥ Bh *yadū rāṇo rājā bhūt itatāṇam tram ra dāridropakato 'mum siddha* ॥ 11 N *dāridropakato* ॥ Pr *eva* for *ca* ॥ Bh om *tram ira* ॥ Bh *saṁyātah* ॥ 12 Bh *mayāpy anyah* for *mayānyah* ॥ M *dastā ca* for *dastah pr* ॥ 13 bhN *tadeva* for *tadā* ॥ Pr *prichyāta* ॥ Bh om. *eva*, writing *prechato* ॥ 14 Bh ins. *mustakam* before *āvurohu* ॥ Bh *no* for *na* ॥ N jumps from the first *bhadra* to the second *bhadra* (l. 15) om. one of them and all between them ॥ 15 Bh om *tathā* ॥ 16 Bh *o' bhagam etat pradarśitam* ॥ 17 Bh *ko 'pi* for *kaścāpi* ॥ 18 Bh *tadā* for *sa* ॥ Bh *evādyatah* ॥ Bh ins. *eva* after *ittham* ॥ 19 Bh ins. *sangrhyā* after *mām* ॥ Jh and Hamh. MSS. *moṣṭo-ham bhavatā cūḍ asmād anāthāt* ॥ 20 bhΔΨPPr *gusmāt*, N *gusmāt* for *puṣṭād*, M *gusman utthāt* ॥ Bh *svayam* for *svasthānam* ॥ Bh *yāsyānti* ॥ 21 *ity u'* ॥ 22 In bh, the *e*-stroke before *m* of *me* looks like a danda, hence N *ma* for *me* ॥ 23 bhN *'pamktānu* ॥ Bh *'pamktānu-sādhana* ॥ Bh om. *sa* ॥ M *staraṇasiddhah*, Bh *svarnnasiddhah* ॥ 24 Bh om. *sa* ॥

## Page 267.

1 Bh cakrena, om. tikena || Bh ins. sa after bhīmatā || Bh saha-carana, om. sa || Pr nadan for nara; M om. svasahacarana nara, Bh om. nara || Pr tata samipu || 2 Bh ins. saha before bhūtrā || Bh sa āha for so 'bravī || 3 Bh sarannusiddha for sa || Bh om. the first tat || M vitayata for kīp tat || 4 bh sariacakra, N saracakra dhara rttānta, Ψ saricra camelat so 'bravī, del. and corr. by cop. to saricra cakrapttānta tam akuthogot || Bh om. tam || Bh sa for sau || 5 Bh om. tam || M om. prāha; Bh uvāva for prāha || Bh ins. tra after bho || 6 After kṛtārōn, Ψ PPrM ins. kṛhā "3" || bhNPr āha for āharō || 7 M om. bhūhīr attamā || 8 N vnaśyante || 11 Ψ PPrM naitrīm, A with us and bhN; Bh naitrādhīa; Hamb MSS. H mitrobhārasa māgatā, I mitrobhāvum vpagatā || M vpagatā || 12 Bh pratīcaseti sma || Bh ins. ca after tesā || Bh buddhivahitā ca || 13 Bh Sāstravinukta || Bh poram for keralam || 14 N yamtritam || Bh deśam for deśanturam || 15 N bhūpatin, Ψ PPrM arpatin || N paratasya || 16 Bh dyetotura || 17 Ψ asmāha, corr. by another hand to asmāneha, which is the reading of P; M asakehā, Pr asmāsa eha for asmāka eha || Bh om. ca || 18 bh rājya, N rājya, Bh rāga for rājā, which is also the reading of A || M keralam buddhī || 19 N tam for nu || 20 M buddhe || Pr vulyāhina tam || 21 Pr ahme for aho || Pr gudyate for gūyate || 22 Pr eva || Bh bālahāt || bhN pūṭāh for kṛṭāh ||

## Page 268.

1 Pr bhāvo for mahānubhārah || Bh asmadupārlyitarittasya || M om. irttasya || Pr samibhāgū, Bh samvigi || 3 Pr atikramyadbhir || Ψ smp, then the white rectangular in the middle of the page with the folio number 96, then a daṇḍa, used as a hyphen, then hā 'sthini; P smpā 'sthini, M smhasthoni, all om. nra; ho in M's reading is perhaps a misreading of Ψ, since daṇḍa + hā may easily be taken for ho Bh with us and bhN || 5 Bh vidyōpratyaya || Pr kīp tud for kīpud || 6 N jumps from the first 'adbhīhitam to the second 'adbhīhitam (l. 7), Pr from the first one to the third one (l. 8), om. one of them and all between them (N writing caśkenādbhīhitam) || 8 M om. aham || PrM samjvanam, Bh sajvam || 9 Ψ PPrM ekena tato 'sthi || 10 Pr yojayitum, Ψ yojayitū; M jojayitū || M ukta ca || Bh om. sa || 15 Ψ PPrM vyham for sampatarum || M tathānustitum || 16 M kṛtam; Bh om. kṛta || PPrMBh and Hamb. MSS. om. te, in Ψ, te has been del again by copyist! || 17 Bh om. smke sthānāntaragate || 18 Bh aham for ato 'ham || After vidyā, iti, Ψ PPrM ins. kathā "4", Bh trīyū kathā || 20 In Bh. dārahātā is corrected into deva || M bahuvārbuddhugo ||

Bh *svatyabuddhiyo* for *svatpadhiyo* || 21 Bh *abhiniṣṭamti* || 22 Pr  
*sarastho* || 24 N *suvarnasuddhi prāha* ||

## Page 269.

2 Bh *śatābuddhiḥsahasra°* || 3 ΨPPr *smah*, Bh om. *sma* || N *ekabuddhi*  
*nama* || Bh *mitram* for *mitratām* || 4 Bh ins *gīrat* after *kālam* || 5 N  
*°gosti°* || Pr *°sukkhānubhūya* || Bh transp *kāḍacit teṣām* || 6 Bh *astamana-*  
*velāyām* || 7 Bh om *ca* after *taṃ* || Bh *jālāsrayam* || 8 Bh *āgamsyāmi* ||  
9 Pr *saṅgho* || 10 Pr *tamtā* for *tutā* || M *bho bhulraṣau* || 11  
bhNΨPPrM ins. *mantram* (N *mitram*) before *kartum*; ABh and Hamb.  
MSS. with us || 13 ΨPPrM *vacanamātrāśarānamātrenāpi* || Bh om  
*tatāt* || N *saṃbharatā*, corr by cop to *°le* || 14 ΨPM *buddhi°*, Bh  
*śābuddhi°* || N *cālmānam*, M *tiālmānam* for *trām ā°* || Bh om *ca* || 15  
Bh *raksasyāyāmi* || bh *jalejatu*, corr. by corr to *°gati*, N *°gatiṃ* || 16  
ΨPPrM ins. *bharatā* after *uktam* || Pī *matā* for *yatā* || 18 Pr *vikalyāśu*  
for *vikaly āśu* || M *ādhā* for *buddhi* || 19 bhN *tac ca* for *tat* || N *vaca-*  
*naśarānamātrāy*, Hamb MSS with us || bhNAΨPPrΦBh *pitrpariyā-*  
*gatam*, only M *pitrpariyāyāgatam* || This is no doubt a restoration of the  
original reading of the textus simplicior || But the Hamburg MSS read  
with our other MSS. || Pī *tyaktam*; M om. *tyaktam* || 20 bhNΨPPr *śakya*;  
ABh and Hamb. MSS. with us || Bh om. *iti* || bhNΨPPrM *subuddhi°*,  
Bh and Hamb. MSS. with us || Pr *°prahārena* || 21 M *raksasyāyāmi* ||  
N *mamāṭka prāha* || 22 BhH *°viśayaḥ* || ΨPPr *kṃcy* || Bh om. *kṃcy* ||  
BhHI *jālāsrayam* || Bh transp.: *adyatva sabhāryo* ||

## Page 270.

1 Bh *jālāsrayam* || 2 Bh *yana° prātar āgatya jālair ācchāditaṃ tat*  
*sarāḥ* || 3 Bh *matsyakāśimamakarāḍayo* || 4 Bh *jāle patitāḥ* || Pr  
*grhītvāḥ* || MSS correctly *°buddhi ā°*. Correct our text || 5 Bh *gatvi-*  
*śesajñānāi kuṭibacārena raksantāva* *°pi jāle* || Pr *śata°* for *gati°* || ΨPPr  
*raḥsitau* || 6 Pr *atha parāhna°* || Bh *prahrstās* || Bh *svagrham* || 7 Pr  
*śatābuddhi* || 8 Bh *sahasraśarānubuddhiḥ kareṇa nitaḥ* || Bh *°na abhīhitā svapatni* ||  
9 Ψ *pu* [new page] *puṣah* || Bh *piye paśya paśya* || 11 After *jale*,  
ΨPPrM ins *kathā* || 5 || 12 Bh *nakāmta* for *nakāntena* || After *iti*, Bh  
ins. *caturthī kathā* || flourish || 13 Bh *yadyāpy* for *yady apy* || 14 Bh  
*°vacanīyam* || Bh ins. *iti* after *anullāṅghanyam* || bhN *yayā* for *mayā* || 15  
N om. *°pi* || Bh *°hāraś ca* || bh *atha* for *athavā* || 19 M om *cakradhara*  
*āha*, N *cakradharaḥ prāha* || 21 Pr *nā*, om. *ma* || 22 N *rakṣagṛhe*,  
*°kū°* being a misreading of the form which *ja* has in bh || bhN *bhānōd-*  
*vāhanam* ||

bhN, ΨPPrM; Simpl Bh

## Page 271.

2 All our MSS, except Bh, but including the Hamburg ones, here and in the following lines *ṛtti*° (Pr *ṛtti* : *tan ca ṛttibhaṅgam*) || 3 Bh *yathāsthānam* || 4 Pr °*sthite* || Bh ins *tena* after °*sthitena* || Bh *cōḍhata*° || M °*sābhana* for °*rāsabhena* || 6 ΨPPrM *sa prāha* || Bh °*pracālenena* || 7 bhN °*prairddhā* || 8 ‡P *sthāturyaṁ itī* || 9 In bh gloss over *kāsi* : *śāsa* ; N *śvāsa* for *kāsi* || Bh *cauroṁ* || 10 Pr *bhogodhyo*, corr by cop. to *bhogādhyo* || ΨPPrM *jūṛitoṁ* || 11 bhNΨPPrM *tadō* ; ABh with us bhN °*gatuṁ* for *gitam* || BhHI °*śabdā*° for °*nādā*° || Pr *saṁkhanānudōnāmdī*, Ψ *saṁkhanānudānādrī* (corr putting an almost imperceptible 1 over the second *nā*, and a nearly equally imperceptible 2 over *dā*), P *saṁkhanānlānunādrī*, M *saṁkhanānradūnōdrī* || BhHI *naṁ* for *no* || 12 M *ksetraraksāḥ purusā* || N *baṁdham baṁdham ca*, Bh *vaṁdharavṁdharī* 'vaṁ M *baṁdha vadham ca* || 13 M *tōva trābhrtotāśī utvā* || NBh *prāha* || M om. *bho* || 14 Bh om. *na* || bh *na śītarasam*, corr. by coll. to *na gī*°, N with the other MSS || Bh *gitam rasam na vedmī* || Bh *bhanasī* || 15 Pr *śarada*(*da* del. again by cop.)*dyotsnāhato* ; Bh *śaradyotsnāhate* || 16 Pr *vaṁsati* || bh *śīote*, N *śraute* || Ψ *gitajhāṁkārājā* ; as *jhāṁ* looks very much like *śam*, P writes *gītaśaṁkārājā*, PrM *gītaśamkārājā*, N *gītuṁ joṁkārājā*, Bh *gītasamśkārājā* || 17 M *udasi* for *unnodasi* || 18 N *rāsabhar āha* || MBh *dhig* only once || 19 M *gīta*, om. *na* || All our MSS incl. the Hamburg MSS. *śrūyatām* (only Bh *śrūya*[new line]*yatām*) || 20 bhNAΨPPrM Hamb. MSS. (not Bh) *ekavṛṣatsī* || 21 Bh *strenakona*° for *ekona*° || 22 Pr *sthānamtrayam* || Pr *āsyābhī*, Bh *ākārā* for *āsyānī* || Bh *na* for *nara* || 23 Ψ *varnnū sotrīṁsātī* ; the *r*-hook begins exactly on *sa* and ends on *ā*. Over *śa*, the copyist adds the visarga, whose superior dot has almost melted together with the right-hand stroke at the end of a *sa*, which stands in the foregoing line just above. As the superior dot of the visarga is not easy to be distinguished, its inferior dot looks like an anusvāra. Hence P reads *varnnū śaṁdīṁsātī*, *trīṁsātī* also M, cp. the Π-class above, p. 63, and vol. xi, Table II, no. 11, 3 a-c. bh *carṇṇāḥ śaḍīṁsātī*, N *varnaḥ śaḍīṁsātī*, A *va*° *śaḍīṁsātī* || Bh *ṣottrīṁsātī* for *śaḍīṁsātī* || bhN *bhūyās*, M *bhāyās* for *bhāsās* || The copyist of bh first writes *smṛtaḥ* with double danda after it, then he writes the *ā* stroke on the visarga, and puts the superior dot of the visarga over *tā*, the inferior dot under it. The copyist of N, who first writes *smṛtaḥ*, corrects this to *smṛtām* ||

## Page 272.

2 Bh *yutam* for *ṛtam* || Between śloka 42 and 43, Bh inserts this half-śloka : *dhanyānām jāyate karṇe viśeṣāt śaradī sthite* || 3 bh *nātyad*

bhN, ΨPPrM, Simpl. Bh

*gītācāraṃ* (for *gītādīśāṃ*), corr. by cop. to *gītākaraṃ*, N *nātyat gītākaraṃ*, PPrM *nānyat gītādīśāṃ*, A with us; Bh Hamb. MSS. *piyaṃ* for *varaṃ* || N *darvevāpi* [pi del. by cop.] m || M om. *api* || 4 In Bh, this line runs thus: *śuṣkasūyasaṃśāhāṃśāt tīyakaṃ jagāda vāraṇaḥ* || 5 Bh om. *traṃ* || Bh *virōḥyaṃ* || 6 Bh *ṛṣṭipūra*° for *ṛṣṭidīśā*° || Pr jumps from the first *kṣetrapā* to the second *kṣetrapā*, l 9, om. one of them and all between them || 8 Bh *tathā cānuṣṭite* || N *utkaṃṭhādharo* || Bh *tataḥ kṣetraraksakārās tatsabdāṃ śruteṣū kroṣhāt* || 9 bhN *nihpūṣyaṃto* || Bh *pīdayaṃto* || 10 Bh *dhāvitāḥ* || Bh *tādīto* || 11 Bh *bhūmiprsteṃ* || M *tataḥ*, om. *ca* || bhN PPr *sacchidrodūśalaṃ*, M *sacchidrodūśanaṃ*, Bh *sacchidrodūśhalaṃ*, A *sacchidrodūśalāṃ*, Hamb. MSS. *sacchidrodūśalaṃ* || 12 Bh *jāti*°, M *śulihāragativedanaḥ* for *svapāṭra*° || 14 Bh *°kharāśvānāṃ* || 15 M om. *ta na* || bhN *prajāra*° || 16 bh PPr *cīdūśalaṃ*, A *ema udāśalaṃ* || Bh *tataḥ ca ṛṣṭipūṣyaṃ bhaṃṣṭiā kṣaṇṭhasamulūsaṃ ādāya palā*°, Hamb. MSS. *tataḥ ca ṛṣṭipūṣyaṃ bhaṃṣṭiā kṣaṇṭhasam ulūśalaṃ ādāya palā*° || 17 Bh *asmim nūtare* || Pr d for *dūrāt* || Bh *dūrātīnāt tam avatolhya udam urūca* || 19 Bh only: *sūthū mūthū gītenēti* || tad bhavān a°pi, &c., l. 22 || 21 After *ṛ*, PPr ins *kothā* || 6 || M om *iti* and *kothā*, but has the figure 6 || 22 Bh *meāryamāno* for *nivā*° || Bh om. *mayā* || After *śhṛṣṭh*, Bh ins. *ite paṇḍitaṃ kothā*, HT *ite kothā* 5 || 23 N *cakradharaḥ prāha*; Pr jumps from the first *āha* to the second *āha*, 273, 3, om. one of them and all between them || bh *akha* for *abhaṃ* ||

## Page 273.

1 *mitrāmīṇe na karoti gaḥ* all our MSS. incl A, H, B, h. Hence this reading is beyond any doubt that of Pārṇabhadra as well as of both the H- and the σ-class of the *textus simplicior* || 2 PPM Bh *°kolikaḥ* || 3 Bh *suvarṇasādhū* || N *suvarṇasādhū prāha* || 5 bhN *mantharo* || PPr Bh *kolikaḥ*, M *kolikaḥ* || 6 Bh *patrakasimukhāṅgaṃ* || 7 Bh *ādāra* for *ādāya* || Bh *prāptaḥ* || Bh om. *ca* || bh *śuṣṭipūṣyaṃ*, N *śuṣṭipūṣyaṃ*, Pr *śaśupādaṃ*, Bh *śaśupādaṃ* || 8 N om *drṣṭvā* || Bh *drṣṭvā* °civ [new page] *civṭayat* || Pr *drṣṭvā tena dānaṃ karmṣhūtyena prā*° || M *taddena* || 9 bhN P kṛtibhūtena, A *kartibhūtena*, M *kṛtibhūtena* for *kartibhūtena*. Hamb. MSS. and Bh with us || M *bhūlāni* for *prā*° || M *lajakarmṇas*° || 10 M *kuguram* || 11 bhN *manāśramo* || 12 Bh *samudrajalakallolaḥ parśaṭalāṇḍāpyāgītāśarīrah* || 13 Bh *vaṃmi* for *liṣṭhām* || PPrM Bh *kolika* || N *kaulika prāha* || 14 M *am* for *akara* || 15 Bh om. *nuṃa* || bhPr *kutumbora* || Bh om. *ab* || Bh om. *śighraṃ* || 16 Pr *kṛtṛṣyaṃ*, N *kṛṣyaṃ* || Pr *sagṭas* || Bh transp. *tuṣṭhāṃ tava* || 17 Bh *raḥsa pādapaṃ amuṣṭam* || PPrM Bh *kolika* || 18 Bh *tad* for *tark* || Pr *svamitra*, M *svāmitraṃ*, Bh *mitraṃ* || M *prstū*, PPr *drṣṭvā* || 19 M *samāgacchati* ||

bhN, PPrM; Simpl. Bh

Bh transp. *vyamtuena tathēti* ||  $\Psi$ PPrM *pratipannam*, Bh *pratipannae* ||  $\Psi$ PPrBh *kolikaḥ* || 21 M *mamu kościkkḥom anubhāḍiḥ* &c., p. 274, l. 1. A stroke under *kḥa* refers to a later passage in the same line, where the missing akṣaras have been supplied by the copyist || 22 Bh *ghārtḥaye* || 23 Bh *tat prārthaya rājyaṃ* || Bh ins. *ca* after *aharā* || Pr *mamā* ||

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2  $\Psi$ PPrMBh *kolika* || Pr *bharoty* for *bharoty* || M *eva* for *evam* || Bh om. *parorā* || 3 Bh *mītra* for *na hi*, inserting *na* before *grjyote* || Bh *saman* for *saha* || Pr *yudgute* || 5 Bh *bhojanācchādane* || 6 M *bhūso-  
dyam* || 7 M om. *tathā ca* || 8 Bh *ktarā* || Pr *bā'ū* || 9 Bh *'pīdam*  
for *hūlom* || 10 Bh om. *liṃ ca* || 11 Bh *pradhūnah* || 13 Pr  
*kerulu* || 14 M *svasīto*, Bh *sca*[new line]*to* for *svasīto* || 15 N  
*haṇḍkar*,  $\Psi$ PPrBh *kolika*, M *koḥeta* || Pr *grjyāyā* || 16 Bh om. *tam* || Pr  
*satvay* for *satvaram* || Bh *prīye* for *bhōdre* || 17 N *yady asmākaṃ* for  
*adyā'* || Bh *'smākaṃ adya*, M *'thāsmākaṃ* || Bh *ho 'pi* for *kaśca* || bh first  
writes *bhu* for *sa*, which he corrects to *sa* by a vertical stroke beginning over  
the superior horizontal line of the akṣara. Hence the copyist of N s  
original, who takes this stroke for the deleting mark, and the copyist of N  
om. *sa* || Bh *saṃhītaṃ* for *vāñchitaṃ* || 18 M *t* for *tat* || Pr *tvā draṣṭum* ||  
19 Bh *ratram* for *suhṛn* || Bh *rājyaṃ* || Pr *prārthātum* || PrBh *so 'bravīt* ||

## Page 275.

1 Cop. of Bh corr. *ati°* into *iti°* || N *'parampareśūṃ*, Bh *'paratā* for  
*'paraśū* || M *opara mparā eṣū*, om. *m atāleśūpara* || Bh *rājasthitiḥ* || 2  
 $\Psi$ PPrBh *'dvedhi* || Bh *'bhūāḍenā* for *'bhūvāḍicintā* || Bh *na kailācit*, om.  
*api* || Bh *bharaty* for *pragocchati* || 3 Bh add. *ca* after *tathā* ||  $\Psi$ P  
*bhātaroḥ* || 5 Pr *rājū* || 6  $\Psi$ PPrMBh *kolika* || 7 Pr *'bravīt*, om.  
*sā* || Bh *sā āha* || Bh *patṭam* || Bh om. *nityam eva* || N *nīhpādāyati*, M  
*nīhpādāsi* || 8 M *'śuddhiṃ*; Bh *sarvadrayaviśuddhiḥ* || Pr *'nya*, Bh *dvitīyam*  
for *'nyud* || 9 Bh *tena* for *yena* || Pr *purvataḥ*, Bh om. *parataḥ* || M *yena du*  
*purvāntuprēṣṭaḥ* *ca* || Bh *prstato 'pi ekaśca* ||  $\Psi$  *ca ekaścaṃ patam*, the anusvāra  
being put so closely on *ka*, that it looks like the superior end of the vertical  
*ka*-stroke; hence P *ca ekaścapatam* || 10 Bh H om. *grharayayāḥ śudhyati*  
*dvitīyasya māyena*; H om the following akṣara || I *nirvīṣeṣaḥ ca kṛtyūni* for  
the gap and the following word ||  $\Psi$ P *śuddhyati* || 11 Pr *harvāṇaḥ*  
*svajātīmadhye* || Bh *gacchati sukhena kālāḥ* || 12 Bh *āha* || M om. *śādhu*  
*patamate* || Bh *śādhu pāṭirate śādhu śādhūktam bhā°* || N *śāktum* for *śādhū-*  
*ktam* || 13 Bh *nīcītya* || Bh om. *atha* ||  $\Psi$ PPrBh *kolika*, M *ko* || 14  
Bh *prārthayām āsa* || Pr *cakṛire* || Bh ins. *me* after *yadi* || 16 Pr *drīśirāś* ||

Bh *caturbhujas' ca sam°* || 17 Bh *gacchati* || Bh *laukai* || Bh om. *m iti* ||  
 19 M *yasya nā svayam i thajjete* || After *iti*, ΨPPrM ins. *kathā* || 7 ||, Bh  
*sasti kathā* || flourish || 20 Bh *°pśūcikayā grasto*, M *'śuddheyahadāvisū-*  
*vikāgrasto* || 21 Bh *atharū* for *atha* || 23 Bh *saklubhik* for *sa eva* ||  
 Pr *pāṇḍura kṛte* || Pr *somāśmā pītā* || 24 Bh *surarnnasiddha* || Bh  
*cahradharah kathayati* ||

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3 Bh *bhuktasesor ka°* || Bh *pūritah* || Bh *tasya kalaśasya* for *tam ca ka°*,  
 M *tam ca ka lambyam tasyāṁlhasat* || 4 Bh *'valambitasya°* || Bh om.  
*tasya* || Pr *tasyā 'śūt* || N *khatkāṇ*, Bh *śasṭvām* for *khatrām* || M *sa i tata*  
*kedr i styā*, Bh ins. *tam* before *ekā°* || Pr *ekadistivā* || Bh *vidhayan* || 5  
 Bh *pūruno* || 6 Bh *bharati* || 7 Bh *tatas tenīham ajādīyaṇ grhīrāmi* ||  
 bhNΨPPr *grhīye*; A with *us* || 8 N om. *ono sanmā°* || Bh *ṣaste 2*  
*māsi* || N *athōyētham* || M *talo ggūbhv* [misread for *gobher*], &c., 1 9,  
 omitting *'jābhv*, &c || 10 Bh *mahisyā ma°* || M *mahissarvadurā* for *mahisyo*  
*ma° va°* || Bh *latprasurāt* for *vedarā°* || 11 Bh *prasūtam* || Pr om. all  
 between *bhavisyanti* and *tasyāṇ*, 1 || 12 Bh *harisyāmi* for *sampatsyate* ||  
 Bh *tatah*, om. *ca* || Bh *kaścit vipro manu* || 13 Bh *dāyati* || Bh *tasyam*  
*putro janayisyate* || 14 Pr *nā* for *nāma* || Bh *harīye* || 15 Bh *jāte* || Bh  
*grhītvā ghotakaculatthāyām uparīṣyā°* || 17 Bh *sanipam āgamiyati* || 18  
 Bh transp : *hopāt vrāhmaṇīṇ* || Pr *vrāhmaṇam*, with following *daṇḍa* || Bh  
*samabhuḥhāsyē* for *abhuḥhāsyāmi* || 19 Bh *'yā madracunam* || 20 NBh  
 om *tām*; but in N, the copyist deletes an anusvāra over *tā* of *tādūṣyāmi* ||  
 M *tādūṣyāṇvāsthātena*, Bh *dhyānā°* || 21 P *°prābhāras* || M *yam* for *yathā* ||  
 N *ghatūmtararttibhik* || 22 Bh *saklubhik*, om. *ca* ||

## Page 277.

1 After *iti*, ΨPPrM ins. *kathā* || 8 ||, Bh *soplamī kathā* || flourish ||  
 3 Bh HI *lauḥyam* || ΨP *apeksyate*, *y* being almost imperceptibly deleted in  
 Ψ by a small stroke || 4 ΨPPr *camḍabdhūpatih*, but see l. 7 || 7 Bh  
*adhīstāne* for *nagare* || Bh *nrpatih* || Ψ jumps from the first *krīdārtham* to the  
 second *krīdārtham*, om one of them and all between them, but cop. supplies  
 the om. text in marg. || 8 Bh *astī* for *tisthati* || Bh *°īṇekubhaksabhojanādibhik* ||  
 9 Bh *krīḍanāṇtham* || Bh *tistati* after *astī*, which has been deleted by cop. ||  
 10 In bh gloss on *mahānase* : *rasodn* || bhN ins. *ca* before *pracīṣya* || 11  
 Pr *bhaksyayati* || In bh gloss on *sūpakārā* : *supūra* || Bh om *kāṣṭhāḍikam*  
*agre* || 12 Pr *puṣyati* || Pr *tādāyati* || 13 bhNAΨPPrM *tam* for *toḍ*,  
 Bh (*tat*) and Hamb. MSS. with *us*, but cp Introd. p. 32 || Bh *mesarūpakā-*  
*rāṇām* || 14 M *svādalampage*, Bh *svāḍulampato* || 15 Pr *mahākūpās ca*, Bh  
*mahāntkopās* || Bh HI *yathā āsannena* (I° *va* for *na*) *rastunā* || 16 Ψ om. *tad*



and the following words to *prajvalisyanti* incl. in the text, but supplies them in the margin || In bh gloss on *ulmukena ubādu* || 17 M *ūrṇaparakāro yśōmesa sva°* || In bh gloss on *ūrṇā°*. *vna* || Bh H *tad ūrṇāyukh pracuro*, I *tad ūrṇāyaṃ pracuro* for *ūnāprastaro* || Bh ins *vahninā* after *svālpendāpi* || ΨP *prajvalasyati* || Bh *jvalisyati* || 18 Bh *tato* for *tad* || Bh om. *punar aśvakutyāṃ*, ins *hūdyāṃ* after *°vartinyāṃ* || Pr *aśvakudyāṃ*, in bh gloss on *aśvakutyāṃ* *ghodāra* || Pr *pravesyati* || 19 M *trṇapīcuyoti jca°* || Bh om. *tato 'svā* || bhNAΨPPr *vahnidāgham*, M *vahnidāyam* || Bh ins. *aśvāḥ* after *'dāham* || Bh *prāpsyanti* || 20 M om. *etad uktāṃ yotihā vānara* || Pr *era* for *etad* || In bh gloss on *vānarasaśyā* (!) *vāṃnarelatela* || 21 Bh *lāmyati* || 22 N om. *eraṃ* || After *eraṃ* Ψ ca, del. by cop. || After *pro- vāca* Bh ins. *bho* ||

## Page 278.

1 Pr *yatra* for *yo 'tra* || 2 Bh *sa bhaviṣya samdigdham* || 5 Bh om. *tathā ca* || 6 bhNΨP (not Pr) *kalahāntyaṇi*, A *kalahāṇi tūni*, BhHI *kalahāntāni* || Bh om. *ca* || 8 M *tāvaham* for *tāvad grham* || BhHI *vayaṃ* for *vanam* || 9 bhNAΨPPrM *gacchāvah* || 10 ΨPPrM *tena* for *te* || bhNΨPPrM *mudoddhataṃ*; ABhHI with *us* || bhNAΨPPrM *ūcatuḥ* for *ūcūḥ* || 11 Bh *buddhūnikalyaṃ* || Bh *jātaṃ* || N *yena tad* || Bh *yenēlaṃ vadasi* || 12 After *braviṣi*, N ins. *yenedaṃ valāmi* || Bh *svahastena dattāmṛta* || NM Bh *bhaḥsū* || 13 N *katuttiktukasāyūni*, om. *kaśāya* and *ksārāni* || Bh *'tiktīm-lakṣārāni* || Bh *vanaphalāni* || 14 Bh *bhakṣisyāmuḥ* || Bh *iha* for *prorāca* || 15 N *yūthaṃ* for *yūyaṃ* || Bh om. *yūyaṃ* and has *ni* for *naḥ*. In the place of *yūyaṃ* a blank for four akṣaras has been left in Bh, and this blank has been filled in with *vākyā* by another hand || Bh *nitasya* || Bh *tasmād āpato°* || 16 Pr *parināma* || 17 M *kulāham* || ΨPPrM om. *svayam* || Ψ *nārāya-lokayisyāmi*, *ya* being del. again by cop. || N *nālokayisyāmi*, Bh *na valobhayi-syāmi* || 19 Bh transposes the two lines of this stanza || ΨP *mantraṃ* for *mitraṃ* || Bh *mitraṃ āpadam āgataṃ* || 20 For *s tūta*, Bh has a blank, filled in by a later hand with *s te je* (read *ye*) || M *kulaksayaḥ* || 21 In the place of *sarvān pa° sa yūthapo* Bh has a blank for four akṣaras, filled in by a later hand with *sa vānara* (!) || 22 N *nagare* for *gate* || Bh *'nyasminn ahani* || Bh *mahānasuṃ* || In bh gloss on *mahānase*: *rosode* || 23 M *pūpakāṇena*. In bh gloss on *sūpa°*: *sūpāra* || Bh *yāraṭ sūdena tādānāya na kīmerū āsāḍitaṃ* || Bh om. *°dagdha°*, N *ūrdhhojvalitaṃkhāṣṭam* || 24 N *hataḥ* for *tādṛtaḥ*, om. *so 'pi tena tādṛtaḥ* || M om. *so 'pi tena tādṛtaḥ* || Bh om. *tādṛtaḥ sann* ||

## Page 279.

1 bh *arddhajvalatāṣarīrah*, corr. by cop. to *arddhajvalaccharīrah*; the first reading is that of NBh and Hamb. MSS. (the latter ones reading *tenārd-*

bhN, ΨPPrM, Simpl. Bh

*dhapralīṭasāśīrah*), the second one that of ΨPPrM || Bh *pratyāsannāyām* ||  
 bhN *kuṭyām* (with gloss in bh: *ghoḍāra*) || 2 M *lūṭhīlas*, Bh *lūṭhīratū* ||  
 ΨPPr ins. a second *taṭra*, M *taṭyām* before *truo* || Bh om. 'pe || 3  
 Bh *kuṭyāntambaddhā* || N *baddhā*, om. *cu nu* || M *gatākā*. In bh gloss on  
*ghoṭakāh* · *ghoḍā* || After *ghoṭakāh*, Bh ins. *keci jātātāh* || Bh *keci spṛa*, then  
 a blank to *pe* excl, filled in (by a later hand?) with *tatasamā* || 4  
 N *āpantāh* (read *āpannāh*) for *gatāh* || M *gatlū tūyitrū* 'rddhādāydhāsarirā ||  
 Bh *kēpi* for *keci ca* || Bh *coṭayitrū* || 5 Bh om. *janam* || M *vyākūṭam*  
*vakṣaḥ* || 6 Bh *sarīsādug* || In bh gloss on *ekitsakām* · *dhāraka* || 7  
 Bh *bho ucyatāp* || ΨP *asīṭnāṇam etesāp* || M *kaścidayāpāsāstīrā* || Bh om.  
*etesāp kaścīd* || N 'śūnanopāyāh, Bh *cahādūha* || 8 Bh *saṃvṛṇya* || M  
*saṃvṛṇya pro kām apīdīsaṃ* || 10 bh *śāśāyāpānāp* || N 'saṃvṛṇyaḥ,  
 Bh 'saṃvṛṇitū || 11 Bh *yathā* for *vyathā*, III a correction of this mistake:  
*tathā* || M *taṭāsa* || Bh *āyā* || 12 Bh *gātā* etc *pīṭh* *no bhavīsyanti* ||  
 bh *roge* for *rogeṇa*, N *āyāsa* for *rogeṇa te nu* || 13 Bh *baḍ ākaranyo* for  
*taḥ chreṭi* || Bh *rānāpānāp vādhaṃ* || 14 Bh *te sarī* || P *gūṭhāparis*,  
 NBh *yūṭhāparis* || Bh om. *na* || 15 Bh *srogaṃ nastatān*, with *dr* add. over  
 the line between *na* and *sta*, for *sāḥśād dādāsa* || N om. *ta*; Bh *ca* for *te* ||  
 Pr *seha* || 16 Bh om. *gātāh* || 17 Bh *dharsana* || Pr *matrayed*, N  
*dharsayed* for *matrayed* || Bh *gas* *to* for *yo* 'tra || Bh *paṇṇāpānāp* || 18  
 bh *satyād* for *bhayād* || N transp. *lobhād vā* || 19 Bh *krut* || 20  
 Here all our MSS 'khanda' || Pr *ta* for *taḥ* || N *yuvāt lokayati* (om.  
*upapāyā*) || 22 NBh *ungucchūtī* for *uḥ* *ita* || Pr *caṇṭayā sa nū* || 23  
 Pr om. *t pa* || 24 Bh *jalamadhye* for *tanmodhyād* || N 'lāṭamkrto for  
 'lāṭamkrtaḥkṛto ||

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1 N *rūḥṣasas*, om. *neḥramya* || Bh *proṭer* for *tam uṭā* || N *yātra* ||  
 2 N *taḍ* for *taṃ* || Bh *bhaksuyāmi*, om. *iti* || NM *taḍ ayo* || 4 Bh  
*liṅātāp* || N *bhaksane sarīra* for *bhaksanāsaktis* || 6 N *badṛyanā*, M  
*brāhmataḥ* || N *śrīlāpā* for *śrīgā* || N *mā* || Bh *vānara āha* || 7 bh  
*sahāṣayantam*, Bh *sahāsthyaṃtīm*, N *sahātyantam*, PrM *sahātyantam* || Bh om.  
*me* || 8 M *pracchasi* || ΨP *saḥ chāparvāṭam* || M *api tōṇ* [added over the  
 line] *vōra* [both akṣaras struck out again] || *kapraṇamā lobhayitrū sarasā* ||  
 Bh *upatāp* || 9 Bh *sarab* || Pr *rāḥsa* || Bh *rakho nālābhūsitakoṇṭhas tan*  
*nagarāṃ uṣṇāya vṛkṣa* || 11 M 'prasādaga || 13 N *sāṅyam a tashkurrute* ||  
 14 NBh *vānara āha* || N *kaśmīnāscūt* for *kuṭīnāscūt* || M *aranyā* || 15 Bh  
*suguptanagarāṃ*, corr. to *suguptanurāṃ* || NM *varcya*, om. *stūrya* || NBh ins.  
*proṭya* before *namajjati* || M *dhānāprasādāt* || M *nīhlīṇmāyā* || 18 N  
*yūṭhāp* *te* for *yūṭhāpate* || N om. *esa*, Bh transp. *esa* and *pratyakṣatayā* ||  
 19 M om. *matkū*, but supplies it in the next line in this corrupt form ||

māsakumṭhasthitigā || 20 BhHI to 'pi for lam api || N ainam for yera ||  
 21 ΨP etat śrutvā || N appatī āha || N yad for gady || 22 N āgamasyām  
 for esyāmi; Bh samāgamasyāmi for sayam esyāmi || N prabhūtaratnamālāḥ ||  
 Pr sadyante for sampadyante || 23 Bh kapi āha || N tad for etad ||

## Page 281.

1 N rājya for rājñā || N sotsanigam || bhN atha for athorā || 3 P  
 rūḍhā || After api, N ins. between the second and the third pāda of  
 stanza 61: *irṣṇe deva namas tubhyaṁ geyā viltānriti api* 1: || 4 Bh akṛtye  
 'pi for akṛtyeṣu || N nityanyante || bhΨPPrMBh bhīamyante, AN bhīṃyate;  
 Hamb. MSS. with us || N sugmiso api, A dugamev api || 7 In the place of  
 this line, ΨPPrM have 6 pādas. *lakṣādhipas tathā kotim* [M *koti*] *kotivān rūḡm*  
*icchatī* || 48 *rājyaguktas tathā svarggaṁ* [P *svargga*] *svarggād aindratiām* [M  
*idratiām*] *icchatī* || *indratiṇi hi samprāpte gadrechā na* (P n for na) *virarttute*  
 (Pr 'ti for 'te) || 49 || 8 M om. *jīryanti* of pāda 2 || 9 In Ψ 6.0 of *śrotre*  
 is somewhat illegible; P *netre* for *śrotre* || Bh *trṣṇikā tu*; H *irṣṇā hāpi*,  
 I *trṣṇau hāpi* || N *tarunāyote* for *tu na jīyati* || Bh om. *atra* after *deva* and  
 inserts it after *sūrye* || 12 BhHI *deva eha°* for *jenika°* || 14 Bh H  
*ratnamālāḥ* || M *sarvalokā* || Pr *prahṣitās* || 15 NBh om. *ca* before *tenu* ||  
 Bh om. *iti* || 16 N jumps from the first *vācā* to the second *vācā* (i. 18),  
 om. one of them and all between them || 17 M om. *kim iti ciroya* || Bh  
*yūthādhipate* || Bh transp. *me eryaṇas* (!) *cirayati* || 18 Bh °nrpate || N  
*rāksasena saḥle bha°* || 19 M °salvasṭhena || N *sopitaṁ* || N °kā, *anotthena*  
*bha°* || 20 NBh ins. *mayā* after *sādhitaṁ* || ΨPPrM *svāmīti matvā*;  
 Hamb. MSS. and Bh with us || 21 N na for *vātra* || 22 N *smhate*,  
 PrBh *himsate* || Bh *pratihimsataṁ* || 23 Bh transp.: *tatra doṣaṁ na* || M  
*vūḥ(a°)* for *tatra* || N om. *yo* || P om. *duṣṭe* || N *sumācaret* || 24 N *tatas*  
 for *tat* || M *sama*, N *samaṁ* for *mama* || N *bhavati* for *tava* || *iti* ||

## Page 282.

1 Pr *śokāvīṣṭa* || N *kośādhīstak*, putting this after *tvṛitapadaṁ* ||  
 bhNΨPPr *yathājātaṁ*; ABh with us || Pr *pratiniṣṭa*, ΨP *pratiniṣṭya* ||  
 2 ΨPM *svartto*, Pr *svarto*, for *subṛto* || 3 M *tānapadam* for *sā°* || 4  
 N *hataśatruḥ*, Bh *hataśatrum*, H *hataḥ śatrum*, I *hataḥ śatru* || 5 Bh  
*vihṭaṁ* for *bharatū* || N *vānaraḥ* || 6 BhHI om. *ato 'haṁ bharāmi* || Bh  
*kāryam ityādi* for *harma*, *iti* || Bh adds *aṣṭamī kathā*, ΨPPrM *kathā* || 9 ||  
 7 Bh *ōho ōho* || N *tām* for *mām*; Bh om. *mām* || 8 N om. *yāsya* || 10  
 M *tyaktvāpadam* || 11 M om. *pāpēna* || N *narakam* || 12 Bh *svārṇa-*  
*siddha āhu* || N *śaktimyas*, Bh *śaktiśaktas* || 13 Bh *etatra* for *etac ca* ||  
 ΨP *manuṣyāpānam a°* || 14 Bh om. *ca* after *nāstī* || N *kācā* || 15 Bh

om. tara || N °bhramena vedanagā || 16 bhNAΨPPrM yadī for yad, BhHI yad || N ita avasthānam || Bh om. apy asmākam apy || 17 N om. 'yam, having a deleted yo before avasthā || NPMBh atharā for atha || 19 N cōnorā || 20 M 'stī for 'sī || N grhīto siddhikālena || N palāto || 21 NΨPPrM cakrāṭharāḥ prāha, Hamb. MSS. and Bh with bh ||

## Page 283.

2 Bh adhistāve for pare || M bhāḥasenāma || 3 Bh ratnāraḥ for ratna-  
vati || N om. kartum and the following words to kartum (excl.), l. 5 || 5  
Bh svratā° for tatsvratā° || 6 N avasthānam paṇḍajavarādibhir || M  
'jārādīr || 7 N āhmanas || 8 N sakhe pōcād ikā° || 9 N grhakone  
for yam; Bh om. 'yam; P om. all between rūksaso and vyacintayat, l. 10 ||  
N om. kīncud || 10 N °vullhātum || 11 Pr tatvā 'thyah, N tayānyah ||  
12 M kalam for kartum || M nu sakti || N om. tat || 13 Bh asvāṭpam ||  
N asvāṭpam krtvā 'vāṭpam madhyastha || Bh krtvā madhyastha, H krtvā madhyā-  
sthām, l. krtvā madhyasthām || PrBh nūksgr || M om. kīncud || N  
kīncudbhāṣa || NBh om. sah || 15 Pr nūksomaye || N r asvāṭpam for  
grhe || 16 N om. tam || N rūksasākṛāḥ abharatarām || 17 NBh  
atalohya for arstrā || In bh gloss on khatvāy: cokad || ΨPPrM mukhe,  
om. ten. Hamb. MSS. and Bh with bhN || N samānustah; then again the  
same sentence with the readings rūksasākṛām and samānustah || 18 Bh  
om. nūnam || N eva for esa || N tustam || 19 Pr ho, N hośhān for kopān ||  
M abhāgataḥ || 20 N vicintayat || M cintayan aso || ΨPPrM 'svāpaka-  
raṇa || N sāvātenu for kṛā° || 21 Bh ins. tam after gubhī, omitting it  
before sthīrī° || Bh khalinākarṣanūt || 22 N om. tad || N tat for tadā ||  
23 bhNAΨPPrM vegāṭvegam. Hamburg MSS. vegāt vegam, which was  
also the reading of some MS. previous to Bh, which has vegāt garagam for  
vegāt vegam, Simpl. h and Buhler vegāt vegataram. See above, p. 35 ||

## Page 284.

1 bh tathā ca ganatā°, Bh tajgathā aganita° for tathāganatā°; N tathāganatā-  
khalinākarṣanavākyāt | cauraś || M vauras for cauraś || 2 Bh arena aśva° for  
etenāśva° || 3 N pālam || 4 Bh tadā° for tatvā° || 5 Pr cintayati ° ||  
Bh 'śvaṭpō rūksaso || 6 M vauras || Pr vāṭaprahāram || 7 NBh ins.  
tu after apy || 9 ΨPPrM vane for vafē, but in Ψ corr. to vafē, the inferior  
part of the vertical n-stroke being effaced, but still well visible, so that vafē  
could possibly be read as the The copyists of P and of the original of  
M evidently thought the original akṣara to be the, corrected subsequently  
to ne || 10 M vāsam || N om. bhoh || N eva || N kṛāḥa° for alika° ||  
11 N prāṇasyati || bhΨPMBh Hamb. MSS. bhakṣyam; PrA with us ||

bhN, ΨPPrM; Simpl. Bh

N *lhoḥsyeṇaṃ mānuṣas* || ΨN *bhāṣatī*, in Ψ corr. to our reading || 12  
 Bh *svaṃ rūpaṃ* || N *śkhalitagati nirītaḥ*, BhHI *śkhalitagati* (H om. )  
*nirīrtak* || 13 Bh *upary upari vānasya* || 14 N *laṃbūyamūḍa* || 15  
 Bh ins. *taṃ* after 'pi || Bh *vāksusād opy adhikaṃ*, N *bhāṣastābhyadhikaṃ* ||  
 16 Pr *ayuktavān* for *apy u* || Bh om. *apy* || N *nirāntarā*, Bh om. *natarāṇe* ||  
 M *nimibhanagūtā rdaṃtā* || 17 bhBh *nīpīdugan*, NΨPPr Hamb. MSS.  
*nīpīdayan*, M *nīpīdadrayan* || Pr *tiyate* for *tiṣṭhote* || Pr *ta* for *taṃ* || 18  
 N *tutthāsvaṃrūpaṃ*, Bh *tothāsvastham* || NΨPPrM om *enam* || 19 In the  
 place of this śloka. Bh has only: *yādṛśi badanacchāyēti*, adding: *naranī*  
*kathā* || N *dṛṣṭyāte* || N *vānarah* || 20 N *grhītepi kīkūlena* || After  
 this śloka ΨPPr add. 10 *kathēti* || || 21 M om. all between *puṇa* and  
*atra* next line || 22 Bh *gacchūmi* for *anu* || N *aru* for *atra* || M *malum*  
 for *phalam* || 23 N *cakradharaḥ prāha* || Bh *śho kūraram* || N *trahō-*  
*ranam* || N *tayor* for *nayo*; M *nayo ta vayo vā*; Bh *nayo py anayo jāyate* ||  
*dairavarasāt* || *lu* || 24 M *devarasā* || Pr *trnam* for *nṛpām* || Bh *nṛpā-*  
*tiṣṭati*; NPr (not Ψ) *apatīṣṭati*, in Pr corr. to *te* ||

## Page 285.

1 ΨPPrMBh *tristān* [ΨP *stristān*, Pr *stristān*] *rājahanyalā*; Hamb. MS.  
 H with bhN (our text), I with the other MSS. || 2 Bh *yānti* || 3  
 ΨPPrM *svānnasiddhā* || N *prāha* || 5 M *madhuraṃ* for *madhupuraṃ* ||  
 N *tasya* for *tatīa* || 6 Bh *atīa* for *tasya*, inserting *tasya* after *kālācīt* || M  
*kādāci stānī kanā* || ΨP *stristānīm* || 7 ΨPPrM *jñātrā śrutvā ca* for *śrutvā* ||  
 8 ΨPr (not P), N *ayam* || Pr *ya* for *yathā* || Bh *kaścid eva na* || After  
*chrutvā*, N inserts the stanza: *yāḥ sūtatāṃ pariṣreṣṭaḥ śrūṇoti satatāṃ vā-*  
*kyam aradhārayati tasya dvāḥarahnane nīlanīm vīvarādhate prajā* || 9 bh  
*āha* || N *etat jñāyate* || Bh *nyājyam* (for *nyāyām*, and this a blunder for  
*anyāyām*) for *jñāyate* || N *insāharīṣa* || 10 NΨPPr *stristān* || N  
*rājahanyū* || Pr *vrahmanāt*, N *brāhmanān* || Bh transp.: *āhūya vrahmanāḥ* ||  
 Pr *prahryā* || 11 PrBh om *yataḥ*, but Pr *caḥ* for *ca* || 12 P<sub>1</sub> *prṣṭa-*  
*kena* || 13 Bh *vāḥsasena gr* || N *trastān* for *puṣṇān* || ΨP *puṣh*, with  
 2 after the stanza || 16 N *kaśmīnśca* || Pr *kubraci ronye* || N *camḍa-*  
*śarmā*, M *camḍraharmā* || Bh om. *nāma* || Bh ins. *tu* after *ekadā* || ΨPPrM  
 ins. *ca* after *tena* || 17 Bh *repraḥ* for *brāhmanah* || After *brāhmanah*,  
 N inserts the śloka *anḍhukūḥ kuḍyakaś caiva tristānī rājahanyakā te trayo*  
*nyāyotak siddhāḥ sūnukūle vidhūtari* || 1. This is a variant of stanza 69 || N  
*samāhitah* || 18 N *bhagatrastam* for *bha tam* || 19 N *kamalodarastu-*  
*darau*, PrM *kamalodarasaudarau*, Bh *kamalakomalau* || 20 N *kathaya*, Pr  
*kathayam* for *katham* || Bh om. *bharataḥ* || 21 N *rāksasā prāha* || N  
*arddhodvanam* || Bh *na hi arddhodite* 'ham kadāpi bhramam padbhyām spr', HI:

na hi arādhoditēham kaḍḍo [I ta° for ka°] bhūmim padbhīyam sprśi [I adds m]-  
mi, Pr a for api || 22 Bh om. me || N brāhmaṇa, om 'py || Bh moksa-  
syōpāyaṃ ||

## Page 286.

1 N tena for tato || N rakṣasābhikṣitam || MBh om. bhok || 2 ΨPM  
devatīrcanaṃ || N soraśān || 3 M ta for tāvat || Bh om. trayā || N  
nātaśthāt || 4 After tathānusthite, gloss. of bh ins. rāksase || Bh ins esa  
before devārcana° (sic Bh) || NBh eva for eṣa || 5 Pr bhakṣayati || N  
drutam, Bh satvaram for drutataram || M lata drutamam gatvā drutamam  
gacchāmi || bh anuddhānapādo, Pr anuddhānapātau, Bh anuddhatapādo, H  
anuddhatapādu, I anuddhatapādo || 6 NBh mama for me || Bh ins. pi  
after rāksaso || 7 Bh pstatō, om. tat || 8 After ut, ΨPPrM add.  
kathā || 12 ||, Bh dāsamī kathū || flourish || 9 bh ins. tad after tasya ||  
Bh racam || Bh ākaranya || Bh viprā for brāhmaṇāḥ || 10 ΨPPr bho  
vrāhmaṇāḥ śrīstam || Bh mama || 11 Bh tā na hi for na rā || M to for  
te || Bh to ācuh || 12 ΨPPrM om the first rā || M ca for the second  
rā || Pr sah for sā || Bh kanyātrā sā || 13 Bh bhavad bhavtur vināśya ||  
Pr dināśīya || P<sub>1</sub> °nukhanūya || ΨPPrM rā for ca || 14 P<sub>1</sub> trayā for yā ||  
N yānti || 15 N ins ca after pitaram || N om. sā || Pr sādabhutam for  
sā drutam || N nāgra || Bh śamsayah || 16 N mera for derah || Bh yah  
for yadi || 17 N tatas for tat || Bh om tat || N dubhā || N nyogay-  
taiyēti, Bh nyokaiyēti || 18 N kātākrayā° || N transp bhavati kṛta ||  
Bh lohadravayā° || Bh na for hrīu || N om. tad || 19 N pataghosanam  
āropayām āsa, Bh akōrayat for āpūa° || 20 Bh yah ko 'pi for aho ||  
NΨP (not P<sub>1</sub>) śrīstam || Pr rājā || bh rājakanyakām || Bh kanyāṃ for  
rāja° || Bh om yah before pari° || 21 N karoti || Bh deśāt pravāsayati ||  
N evam ghosaniyām || 22 Bh prabhūtaḥ kālōtībh || NBh om ca || Bh  
udvahaḥ || 23 Bh guptasthānasthitā, N guptasthānam sthitā, ΨPPrM gupta-  
sthānam sam° || bh yasuranam abhimukhi || M vōjājñe, N jajñe || M sthi for  
'sti || N om. ca ||

## Page 287.

1 N yastigrāhikujhas || M sustigrāhi || Bh kuyjakah || N tistati sahāyah ||  
NBh paṭakośabdam || N tūṃprayete, Bh manṭrayataḥ || M syakṣyate, Bh  
prechyate || Bh om. paṭakoh || 2 Bh yataḥ for yadi || M kanyastā, Bh kunyā ||  
3 Bh gacchati for vṛjati || Bh kanyā° for kanyaku° || 4 Pr totaī ca for tad asya ||  
N dārudrotthakleśaparyanto; Bh dāidryotthasya kleśasya (!) pa° || 6 Bh tadya ||  
7 Pr prāṇāḥ tamkah || In bh, °tamkah has been corrected by corr. into °janyah ||  
M prāṇonāṃgaparavasa° || N vātāi, Bh vātāsāḥ || 8 bh surugurumatih, corr

bhN, ΨPPrM; Simpl.Bh

by cop. to *suragurunatīḥ*, M *guru°*, om *svra* || 10 N °*trā andhakera* || NBh om. *āha ca* || 11 N *rājaputrav* || Pr *rājñam* for *rājñe* || 12 N *derapramāṇam* || Bh *rājā āha* || N om. *bhoḥ* || 14 bh PPrM *kuṣṭo*, N *kubjo*, A *kuṣṭa*. Cop. of bh deletes *o*—writing *कुष्ट*—without another correction. In Pr *kuṣṭo* has been corr. by cop. from *kuṣṭi*; Bh *kuṣṭi*, PPr *vāṇtyajo*, A *nāṇtyajo*, M *vāṇtyajyo*, all these MSS. om *pya* || bh N *vān* for *vāpy* || 15 N *salaksa* || N *viśeṣataḥ* || 16 N *rājādeśāmtaraṇa*; Bh *rājōṇayā* for *rā°* *eva* || After *eva*, Ψ breaks off || M *purusaiv* for *rāja°* || N *gatvā* for *nitrā* || 17 Bh om. *tristanā* || 18 N *yōnapūnom*, Bh *yānapātre* || N ins. *sa kavarttā* for *kai°* || N om. *bhoḥ* || 19 After *adhusthāne*, Bh *trayo°pi moktavyā* for *sa°yam a° dhā°* || N *gatrā* for *nitrā* || M *ādhyo* for *andho* || 20 After °*nuṣṭhite* Bh *te grham mūlyendūḥya*, &c., l. 21 || M *āradya* for *ūḍya* || 21 P *adhah* for *andhah* || 22 Bh *kūḷakah* || 23 PPr *stristanā* || bh *sa*, corr. to *saha* by corr. || Pr *vilagnāḥ*, PM *vilagnā* for *vinastā* || NBh om. *ca* || 24 M *dyam* for *yady ayam* ||

## Page 288.

1 Pr *kāle* || Pr *na yātah* for *ayāvah* || N transp.: *yena visam* || N om *tad* || 2 Bh *yena tathā amum. thā* a being written by a later hand on some effaced akṣara || *mṛta* (for *mṛtaḥ*) written in bh by corr. on a blank left free by cop. || 3 Bh *tam ādāya* || M *pradrṣṭamanāḥ* || Bh *grham* || 4 Bh *āgatya* || N *m* for *tām* || M *labdhvā* for *labdho* || *kṛnasarpak* | *tad enam* written in bh by corr. on a blank left free by cop. || 5 M °*vasubhik* || Bh *gatanetrāya* || 6 N *kathayī*, Bh *misena* for *kathayitvā* || Bh *prayaccha* || bh *saṃ*; then *prayaccha* | *yena dīāk*, written by corr. on a blank left free by cop., who continues *g vipadya* (corr. adds *ta*) *itī* || 7 N *hrdamārggam* || bh *pratiṣṭhitah*, NBh *prasthitah* for *proti pra°* || N *sopi tam kr°* || 8 bh *khamdīkṛtya . . . śasthōḷyām*, the blank being filled in by corr. with *sarvaṃ* || Bh *sthālyām*, omitting *satakra* || N *culhīmastakam* || 9 N *svoggham*, Bh *sva* for *svayaṃ* || bh °*yākvitayā*, N *grharyāpārōkhatayā* || Pr *prāśrayam*, om. *sa* || Pr *ikam* for *idam* || 10 N *tavābhīṣṭān* || Bh *matṣyān āṇīya*, °*n ā°* being written as one syllable and *virāma* being added under *nā* || N *pacatī* || 11 M *a* for *aham* || N *grharyāpāratarom* || Bh *bhavān* for *tvam* || 12 N om. *darvīm* || N *pracalaya*, Bh *pracālayatu* || Bh *hrṣṭamanāḥ* || 13 PPr *spṛkvaṇī*, M *sy kkanm*. Gloss. in bh: *jibhekoda* (°) *cāteche* || Bh *pralhan* || N om. *darvīm* || Bh *darvīm ādāya tām* || N *samādāya* || N *tāvat* for *tām* || Bh *cālayitum ārabdāḥ* || P *prayālayitum*, N *pracalayitum* || 14 N *āradbah* || Bh *tām atha cālayito* || N *pracalayato* || Bh *visagabheṇa bāppena* || 15 Bh *maṃḍa-maṃḍam* for *śanāḥ śa°* || bh M *agalata*, Hamb. MSS and PPr with us || N *agamāt*; Bh *aga*[hole]*t*; A *amalatā*, a misreading for *agalata* with following *daṇḍa* || N *aru* for *eva* || N ins. *kṣaṇum* after *gumam* || 16 N *manvamāno*





## Page 290.

1 A *lkacana* || A °bhogī for °yogī || 2 bh A *sumasti vi* ° || 3 A *roh'ni*° for *manmatha*°, and °*viśeṣasya* || 4 bh *lakṣma*, A *lakṣmīh* || 7 bh °*madā*° for °*padā*°, A with us || 8 In the place of *siktā mayā*, bh has a blank filled in by corr. with *samprāpya bhū*, and *mi* written on the superior margin || 9 A *paṭ* for *sat* || In P, *tāni ca* and part of *grām* are lost by a hole || 10 Pr *ganita* || M *ślokaśaṅkhyā* 3 || 11 Stanza 8 is missing in bhPPrM || In A this line runs thus: *camḍramumbānacamḍre carse kōrtti-kaṣṭadṛṣṭigāyām*; our text gives the reading of Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> (Π<sup>2</sup>Π<sup>3</sup> °*rāṇa*° for °*bāṇa*°, Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> °*rarsai*) || 12 Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> om °*dhisthito*, reading *vudhaih*. Between *pratiṣṭhito* and *vudhaih* Π<sup>2</sup> ins. *trāṭva śāstram iti su* ||

The COPYISTS' COLOPHONS of our MSS. run thus.—bh: *iti pañcamam ākhyānakam samāptam* || flourish || " *saṃvat 1468 varṣe nārṅgaśiṅgamāse śukla-pakṣe dvādaśī dīne adyēha śrīVīramagrāme mahārājādhirōjaśīKāhnaḍaderavīja-yarājye amātyaMahamśalasāprahīpattau Satyapurojñātiyo* 7 || (corrected from *Joṣi*, and with an *z* inserted before *vā*) *ḍījanārddanasya bhrātṛJoṣharaderasya vinodāya śrīGauḍayñātiyaMahamśesarasutaMahungopālena pañcākhyānakam nāma nītiśāstram* *likhite* || flourish || *iti pañcākhyānakam nītiśāstram samāptam* || flourish || " *śrīram astu sarvajagatu* || " *lekhakapāṭhalayoḥ śrīram* || flourish || *yāval* *lutaṇa-samudro gūcan nakṣatramamḍito meruḥ* | *yāvac caṇḍrālityau tāvad ulam pustakam jayatu* || 1 || " flourish || " || N: *saṃvat 1855 varṣe śāke 1720 pīṇartta-māne karttika śu* [śu corr. by cop to *va*] *ḍi 8 gurau lipi śubham* | *Mahamḍhapu-ranivāsīnā śrīGauḍayñātyaḍḍare KāśināthātmapoHarinamḍākhyaena* *liṣṭotayam* [corr. by cop. to *liṣṭutam*] *śubham* | *aparam pustakam vikṣya śodhanīyam* *sadā budhaiḥ* | *hinādhikar svarair varnair asmākaṃ dūsanam na hi* | 1 | *trīṇy āhur avadānāni gūvaḥ prthvi sarasvatī* | *narakād uddharanty ete jupacāpanadohanāt* | 2 | *svārtham parārtham ca likhitōyam granthak* || " śrī || " || A: *iti pañcākhyānam samāp-tam* || *Śivasundarena* *likhitam* || *saṃvat 1574 varṣe āśvadi 9 sukṛe* || P: *yādy-śam pustake dṛṣṭam* | *tādṛśam* *likṣitam* *mayā* | *yadī śuddham* *asuddham vā mama doṣo na diyate* || 3 | *bhagnapṛstīkatigrīvā* | *baddhadṛṣṭir adhomoḥkham* | *kaṣṭena* *likṣi-tam* *śāstram* | *yatnena paripālayet* || 4 || *saṃvat 1537 varṣe prathamā āṣāḍhavadi 1 bhaume* *pustikā* *likṣitam* || *śubham* *bharatu* || *prathamē kathā* 29 || *dvitiye* 7 || *trītiye* 15 || *caturthe* 12 || *pañcame* 12 || *evaṃ kūrāṭ kathā* 75 || flourish || *prathamē sūktā* 388 || *dvitiye sūktā* 34 || *trītiye sūktā* 67 || *caturthe sūktā* 51 || *pañcame sūktā* 56 *evaṃ kūrāṭ sūktā* 646 || flourish || *śubham* *bharatu* || M: *kathā* 29 | 7 | 15 | 12 | *evaṃ* 75 [cp. colophon of P] *sūktā* 388 || 51 | 56 || śrī *emcam* [for *evam*] 646 | śrī || " flourish || śrīh || " flourish || " || Pr has no colophon || Bh: *śrīram astu sarvajagataś cēti* || *śrīsaṅghaś* | *cīram* *namdyāt* || *śrībhagavatītripurā mama manīṣitam* || *yū(?)ya(?)rttu* || *khālōh* *vīlayam* *yāmtu* ||

*āciraṃ listatu pustakaṃ* " 28 flourishes " *Muparūgakaśasaparanāṭha* " " Φ.  
*iti pañcākhyānaṃ samāptaṃ iti* " flourish " " samrat 1661 varse jyestamāse  
*śuklapakṣe 2 dvitīyāyāṃ tithau gururāre śiVīkṛāmapurāṃadhyaṃ* lisatam idam  
 " flourish " *vājūhiraśiRūyasīthojivijayaṃygye* " flourish " " *yādrśaṃ pusta-*  
*kaṃ drstvā* " *tādrśaṃ lisatam mayā* " *yadi śam asulldhaṃ vā* " *mama doṣo na dīyate*  
 " 1 " flourish " *śubhaṃ bhavatu* " " *kalyāṇam astu* " " flourish " "

bh N, A, P P, M; Simpl. Bh

## INDEX OF STANZAS

In the following Index, *complete* references are given to the text, printed in EOS, vol. II, and to the edition of the *textus simplicior* (Simpl.) of the Pañcatantra by Kielhorn and Bühler. *Occasional* references are given to the same text as contained in the Hamburg MSS. (HI). *Kathāsāṃgīka*-stanzas are marked with an asterisk, *ākhyāna*-stanzas with a dagger

- akūranāvishṛtavarā adārunāḥ* I. 275.  
*\*akūlacarṣyā viṣamā ca gosthī* I. 280.  
*akulīno 'pi māhāho 'pi* I. 111. Simpl. I. 148.  
*akṛtyāgamahimnā* Simpl. II. 69.  
*akṛte 'py nityame punṣām* II. 61. Simpl. II. 74.  
*akṛtyaṃ naiva kṛtyaṃ syāt* IV. 36. Simpl. IV. 40.  
*akṛtyaṃ manyate kṛtyaṃ* II. 143. Simpl. II. 144.  
*akṛtā pauruṣaṃ yā śiṣh* IV. 66. Simpl. III. 147; IV. 118.  
*akṛpanam aśaṭham acapalaṃ* II. 114.  
*akleśād iva cintitam* Simpl. HI I. 8.  
*agamyāṃ yaḥ puṣṭān yāti* Simpl. I. 370.  
*agnihotrāphalā vedūḥ* II. 150. Simpl. II. 147.  
*aghaṭitaghaṭitaṃ ghaṭayati* II. 155.  
*ajā iva prajā mōhāt* I. 177. Simpl. I. 219.  
*ajātantaṃ mūrkhēbhyo* Intr. 2. Simpl. Intr. 2.  
*ajādāhār iva trastur* Simpl. II. 100.  
*ajām va prajāṃ mōhāt*, see *ajā* in  
*ajñātavā adhāsāḥ*° Simpl. III 41.  
*ajñātāḥ puruṣā yasya* Simpl. III. 159.  
*ajñānā jñānato vāpi* II. 175. Simpl. II. 169.  
*ata eia nīpiyate 'dhuro*, see *madhu*  
*tiṣṭhati vāci yositāṃ*.  
*ata eva hi vāñchantī* IV. 38. Simpl. IV. 42.  
*\*atīrṣṇā na kartarṣyā* II. 39. Simpl. II. 73, 77.  
*\*atīrlobhō na kartar yo* V. 15 Simpl. V. 22.  
*atīsaṃcayalūbhdhānām* II. 128.  
*atītalābhasya ca rakṣaṇā, tām* Simpl. II. 182.  
*attum vāñchati śumbhāro* Simpl. I. 159.  
*atyacchenūrvuddhena*, see *antahsthenā*°  
*atyādaro bhavet yatra* I. 408 Simpl. I. 413.  
*atyucchrīte mantrīni pāṭhīve idā*° I. 221.  
*atyuktate ca vandre ca*, see *apy ukate*.  
*†atha kṛṣṇā dīpāḥ sarvā* III. 125.  
*†atha tasya taroh śhandhe* III. 128.  
*atka ye saṃkhatā vṛkṣāḥ* III. 46 Simpl. III. 59.  
*adeśakālajñam anāyatīksomaṃ* III. 100. Simpl. III 112.  
*†adyapī abhīrī dehaṃ svaṃ* III. 155.  
*adhano dātukāmo 'pi* Simpl. II. 102.  
*adhigatuparamārthān paṇḍitān* I. 73.  
*adhīte ya idāṃ nityaṃ* Simpl. Intr. 6.  
     see *yo 'traṭat pāṭhali nityaṃ*  
*adhodrstir bhavet kṛtvā*, see *kaṃpamānam*  
     *adhō 'vekṣi*.  
*adhyaśādhād yajanaśatād*, see *śapādād*.  
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- †*anāgataṃ yaḥ kurute sa śobhate* III  
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- \**anāgataḥvullhātā ca* I. 326. Simpl. I.  
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- anādiṣṭo 'pi bhūpaśya* Simpl I 88.
- anārambho manusyānām*, see *anārambho*  
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- anārambho hi kāryānām* III. 114.
- anārstihate deśe* Simpl II 53.
- anucchato 'pi duḥkham* II. 156
- anudyam api nindanti* Simpl II 156
- anuyuktā hi sācivye*, see *anuyuktā hi*  
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- anurredaḥ śrigo mūlam* I 332. Simpl.  
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- anīścitau adhyavasāyabhirubhiḥ* III.  
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*kāke śaucam dyūlakāresu satyam* I. 110. Simpl. I. 147.  
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- †*kṛm kṛandasi nṛākṛanda* IV. 27. Simpl. IV. 29.  
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 \**kṛdṛtaṃ kupariyūṇaṃ* V. 1. Simpl. V. 1, 17. Cp. *kṛkṛtaṃ ku°*.  
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*kṛte pratikṛtaṃ kuṣyād* V. 64. Simpl. V. 84.  
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*rayor*.  
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*guṇavattarapātreṇa* Simpl. I. 287.  
*guṇavanmitranāśena* II. 38.  
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*grhakseti avirūḍḡu* III. 81.  
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*māghunake*  
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*candanatarasu bhujangā* I. 277.  
*candanūil api saṃbhūto* I. 399.  
*calaty ekena pādena* I. 77.  
*cāpatashkaradur vr̥ttas* Simpl. I. 343  
*cāraṇar vanulibhīr nicar* V. 51. Simpl  
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*\*catikām dīpatām paśya* III. 118.  
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*citrāsvādūkaṭhaṇ*, see *citrācūṭukaraṇ*.  
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*janitā cōpanetā ca* Simpl. IV. 66.

\**jambuko huḍayubhikṇu* I. 122, 155  
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*jalpani sārīṭham angana* I 105. Simpl.  
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*jalah putro 'mūṭaḥ ca* I. 385

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*jātasya nadīṭre* Simpl. I. 28.

*jātēḥ kanyā mahulāha cintā* I 212

*jānann api nara danūt* IV. 31. Simpl.  
 IV 35.

*jalam ādāya gacchanti* Simpl. II. 8  
 Cp *saṇḥatā tu harantīme*.

*jihvā laṇḍyapra*° Simpl. II. 3.

*jiryanti jiryataḥ keśā* V. 63. Simpl.  
 V. 16, 83.

*jivanto 'pi mrlāḥ pañra* I. 264. Simpl.  
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*jivan nara bhadrāśatāni paśyati*, p. 254, 14.

*jvēti prabruvan proktaḥ* I. 37. Simpl.  
 I. 53.

*jñānaṇ calsur na tu drk* II. 96.

*jñānaṇ mudadarpaharaṇ* I. 368.

*jñānaṇ madopasūmanam*, see *madādāhā-*  
*lanam sūstram*.

*jvālāsataruddhāmbaram* I. 321.

†*tatas tam lubdhako dr̥strā* III. 151.

†*tatas tadvacanaṇ śrutvā* III 141.

†*tataḥ samīrastahrdayaḥ* III. 126.

†*tato divyāmbaraḍharā* III. 162.

†*tato yustim śalōhāṇ ca* III. 157.

†*tat talhā sādhojāmy etae* III. 148.

*tat te yuktam prabho kartum*, see *tatra*  
*yuktam pra*°.

†*tatra taptrā tapo ghoram* vol. xii,  
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†*tatva dārānalaṇ dr̥strā* III. 165.

*tatra yuktaṇ prabho kartum* III. 34.  
 Simpl. III. 42.

*tadarīṭhaṇ ca kṛtūnūnāṇ*, see *eladurthe*  
*ka*°

*tad dānam iti samcintya*, see *na dānam*  
*iti samcintya*.

*tanaro 'py āyatā nityaṇ* Simpl. II. 7.

†*tapas tepe tato varsa*° vol. xii, p. 46

*tayā garā kṇ*, see *kṇ tayā kṛyate*  
*lalavul dr̥syate vyoma* I. 438.

†*tasmūt traṇ dīksam nīsrjya* III 140

*tasmūt sariaprayatnena tinaṇa*° III.  
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*tasmūt sarvaprayatnena nūmāpi* IV. 46.  
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*tasmād ehāntam āmūḍya* Simpl. III. 7.

*tasmād durgāṇ dr̥dhāṇ kṛtvā* III. 42.  
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*tasmād vīṇhuyet kanyōṇ* III. 185.

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 of II. 98. Simpl. II 105, pāda 3,  
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*tasmān na syāt phalaṇ yatra* III. 14  
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*tasya katham na calā* Simpl. V 33.

†*tasya tadvacanaṇ śrutvā* III 143.

*tasyāḥ kṛte budhah ko nu* II. 109.

*tūḍitā api dandena* Simpl. IV. 89

*tūḍito 'pi dūruḍto 'pi* Simpl. I. 89.

*tōṇḍndriyōṇ avīkalōni* II. 81. Simpl.  
 V. 26.

*tānag jānmāpi duḥkḥōya* I. 263. Simpl.  
 I. 265

*tāvāt prīter bhavel lohe* II. 41. Simpl.  
 II. 47.

tūrat syāt sarvakṛtyeṣu II 147. Simpl.  
II. 143.

tāvāt syāt svaprasannāśyas, seo tāvāt eva  
pradhānam syāt.

tāvāt eva pradhānam syāt V. 49. Simpl.  
V. 64.

tāvāt bhayasya bhetaṇyaṃ I. 170.

tasām vākyāni kṛtyāni Simpl. I 140.

†tiraścām api yatrédri II. 199.

tuyāñcam puruṣam vāpi III 106.  
Simpl. III. 116.

tisthan yo madhyago nityam III. 43.  
Simpl. III. 52

tisthen madhyagato nityam and tisthet  
yo madhyago, seo tisthan yo madhyago  
nityam.

†tīśāh kotyo 'rdhakoti ca III. 164.

†kṣnopāyaprapṛtīgamyō III. 223.

†tūlām lohasaḥasasya I 404, 409.  
Simpl. I. 409, 414.

tulyārthan tulyasāmānyam Simpl. I.  
248.

trnām nōnmūlayatī pra° I. 94 Simpl.  
I. 122

trnām bhūmīr ulakam I. 131. Simpl.  
I 171

trṣṇe devī namas tūbhyam II 99. Simpl.  
V. 81 (ep. lobhāt eva narā mūdha).

te jayanti jnā yestām V. 9. Simpl.  
V 12.

te dhanyās te vivekañhās Simpl. I.  
262.

tenāpi ca varo datto I. 190 Simpl. I.  
231.

\*tyaktāś cābhyantarā yena I. 260.  
Simpl. I 259.

tyajanti mitrāni dhanena hīnam II. 106.

tyajet ksudhārtā, seo bubhukṣitah kim na.  
tyajet ekaṃ kulasyārthe Simpl. I. 355 ;  
III. 84.

tyāgini sūre vuluṣi ca III. 222.

tyājyaṃ na dhuryaṃ Simpl. I. 316.

trayah sthānam na musicanti I. 160.

†tvayū saha mayāvaśyaṃ I. 282.

dupṣṭrāvrakṣitah sarpo II 70. Simpl.  
I. 232 ; II. 12, 84, III 49

duksmūdāsamrddhasya Simpl. III. 156.

dandam muktā nro yo 'nyām Simpl.  
III. 146.

dattvā tūn eva yācanti, seo dātāro 'py  
atra yācante.

dattvāpi kunyakām vauri Simpl. I 276.

dattvā yācanti puruṣā, seo dātāro 'py  
atra yācante.

dadāti pratigrhṇāti II. 39 ; IV. 11  
Simpl. II. 45, IV. 12.

dadyāt sādhuḥ yadī nijapade Simpl. I  
366.

dantasya niṣkovanuktena rājan I. 59  
Simpl. I 71.

dugbijānamprayogo II. 179 Simpl.  
II 174.

darśitabhaye 'pi dhātari I. 79. Simpl.  
I. 104.

dātāro 'py atra yācante II. 117

dātā laghur api sergo Simpl. II. 68.

dūnam bhogo nāśas tīśo Simpl. II. 151

dānena tulyo nūhīr asti nūnyah II 131.  
Simpl. II. 158.

†dāridryarogaduhkhāni III. 139

dāridryasya parā mūlīn Simpl. II. 159.

dāridryāt puruṣasya bāndhava° II. 78.

dāridryād dhṛyam eti, seo nūdayo  
hṛyam eti

dāresu kimcit puruṣasya I. 74. Simpl.  
I. 100.

†dāvāgninēva nūdagdhā III. 134.

dikṣu bhūman tathādhāse I. 207.

duḥkham ātmā paru chetum I. 323.

durudhigamah parabhūgo I. 333. Simpl.  
I. 330 ; V 34.

durārādhyaḥ śriyo rājñām Simpl. I. 67

durārādhyaḥ hī rājñah Simpl. I. 64.

durāroraṃ padam rājñām Simpl. I 66

durgam trikūtah parikhā Simpl. V 90

durgasthā api vailhyante Simpl. III. 144

durjanagamyā nāryah I. 272. Simpl.  
I. 278.

- durjanaḥ prakṛtiṃ yāti* I. 240  
*durdhara ghanatimire* III. 177. Simpl.  
 IV. 53. (Cp. the following stanza.)  
*durduḥse 'sitapake* I. 133. Simpl. I.  
 173. (Cp. the preceding stanza.)  
*durmantīn urpatir vinaśyati* I. 129.  
 Simpl. I. 169.  
*durmantrīnam kam upayānti* III. 211.  
 Simpl. HI III. 160.  
*durlabhā stīva cattena* Simpl. III. 149.  
*duṣṭabuddhir abuddhīś ca* and *duṣṭa-*  
*buddhir dharmabuddhir*, see *dharmabuddhir abuddhīś ca*.  
*duṣprāpyāmi bahūni* Simpl. V. 28.  
*duṣṭam vā lekham vā* III. 75.  
*duṣṭa eva hi saṃśadadhyāt* III. 76.  
*dharmāḥ gaṇāmasrāntaṃ*, see *dūrāyātāḥ*.  
*dūrasthānām avidyānāḥ* Simpl. IV. 72.  
*dūrassthām api yena paśyati* I. 205.  
*dūrāt ucchṛitapānir ārdro* I. 285.  
*dūrāyātāḥ pathasrāntaṃ* IV. 4. Simpl.  
 IV. 4  
 †*devo 'pi tuṃ 'aṅghayitām*, p. 151, 8 and  
 pāda 2 of II. 93. Simpl. II. 106,  
 pāda 2, and p. 25, 16.  
*deśam kṛtām kuryam* I. 258.  
*deśam utserjya jīvanāḥ*, see *trayaḥ śikhānaḥ*  
*na muñcanti*.  
*deśānām upari kṣmāpā* I. 117. Simpl.  
 I. 155.  
*deśāntareṣu bahuvidhābhāsū* Simpl. I.  
 397.  
*daṃśasya pātrotām eti* Simpl. II. 97.  
*daivavaśāt upapanne* I. 4.  
*doṣam ātto janah kṛtsnam* Simpl. III.  
 163  
*daurgatyaṃ dehinām duḥkham* Simpl.  
 II. 96.  
*daurbhāgyāyatanaṃ dhīyo* II. 85.  
*dyūtam yo yamadūtābham* I. 45. Simpl.  
 I. 58.  
*dravyaprakṛtikino 'pi* I. 33. Simpl. I. 48.  
*dvandvābhiprasaṃhesajā* I. 25.  
*dvār upāyān iha proktau* Simpl. II. 163.  
*dvigraṇam tṛaṇaṃ vittaṃ* V. 26. Simpl.  
 I. 18.  
*dvijñānam udvegakaraṇam* I. 397.  
*dvulhālāraṇam dhaved yānam* III. 30.  
 Simpl. III. 37.  
*dvipāśivisaṃhagṇa* I. 364.  
*dvīsaddhēṣaparo nityam* I. 42. Simpl.  
 I. 57.  
*dvīsāśivisaṃhagṇa*, see *dvipāśivisa*.  
*dvipād anyasmād api* II. 154.  
*dvēṣadveṣaparo nityam*, see *dvīsaddhēṣa-*  
*paro nityam*.  
 †*dvandvābhiprasaṃśritas tvaṃ* III. 57.  
*dhanaḍasya totthāḥ vājraṇāḥ* I. 433.  
*dhanaḍān duḥkulino 'pi* II. 104.  
*dhanaḍān matimān kaṃ*, see *sadhano*  
*iti ko*.  
*dhanaḍiḥṣeṣu vidyante* Simpl. HI II.  
 132.  
*dhanyās tūta na paśyanti* II. 43 (see *para-*  
*hastagatām bhāryām*). Simpl. V. 78.  
*dhanyās te ye na*, see *dhanyās tūta na*.  
 \**dharmabuddhir abuddhīś ca* I. 389.  
 Simpl. I. 396  
*dharmasatyavihiṇena* III. 19. Simpl.  
 III. 25.  
*dharmārthaṃ yatatām apīha* Simpl. I.  
 371.  
*dharmārthaṃ yasya uttekhā* Simpl. II.  
 157.  
*dharmānām marṣayed yo 'tra* V. 60.  
 Simpl. V. 80.  
*dhavalūny ātapatrāni* Simpl. I. 42.  
*dhauryaṇi hi kāryam satatam* I. 216.  
*dhyaṃmarjyūḥ upetya* Simpl. V. 14.  
*na kasyacit kaccid iha* I. 18.  
 †*na kāryam adya me nāttha* III. 159.  
 \*†*na kaṃ dadyūn na kaṃ kuryāt* IV. 41.  
*na kuryān naranāthasya* I. 43.  
*na kṣatṛiṇyān na saukṛdān* Simpl. I. 116.  
*nakraḥ svassthānam āśāya* III. 38.  
 Simpl. III. 46.

- na kṣudhā pīḍate yas tu* Simpl. I. 90  
*nakhinām ca nalinām ca* I 52  
*na gaṇānām sahasāna* I. 187. Simpl.  
 I 228, II 13  
*na gurvaṃ kurute mūne* Simpl. III I 88  
 † *na gṛham gṛham ity āhur* III. 130.  
 Simpl. IV 81.  
*na gopraśānam mahipradānam* I 298.  
 Simpl. I. 290.  
 \* *naṇṇaḥ śravanako dagdhah* I 378  
*na ca cchidraṃ vinā śatīr* Simpl. III.  
 124  
*na candīna na caṇṣadhya* Simpl. I 380.  
*na ca svalpakṛte bhūri* see *na sval-*  
*pakṛte bhūri*  
*na gōte śamanam yasya*, see *pragāty*  
*upakaram*  
*na tce chaitrīr na nāgendrīr* Simpl. I.  
 124.  
*na tat svarge 'pi saṅkhyam agād* Simpl.  
 V 49.  
 † *na lathā karṇā yānam* III. 214.  
*na lathā bādhyate loka* II 74 Simpl.  
 II. 88.  
*na lāṅg gāyate saṅkhyam* III. 82.  
 Simpl. III 92.  
*na tām sutūthais tapasā*, see *yān* *gāyā-*  
*saṅghais tapasā ca lokān*  
*na te himṛāt akartariyam* II. 100.  
*na tv avijñātasīlasya*, see *na hy avi-*  
*jñāta*.  
*na dadāti yo na bhunkte* II. 127.  
*na dūnatulyo vdhīr asti*, see *dānena*  
*tulyo*.  
*nadīnām ca kulānām ca* Simpl. IV 49.  
*na dūghadarśino yasya* III. 196. Simpl.  
 III. 167.  
*na durjano vanam iti prakurpyati* I. 239.  
*na devā yastim ādāya* Simpl. III. 182.  
 (See the following stanza)  
*na devāḥ suptam ādāya* Simpl. III. 183.  
 (See the preceding stanza.)  
*na daivam iti saṁcintya* II 145 Simpl.  
 II. 140.  
 \* *na pūjyati yo garvāt* I 100. Simpl.  
 I. 130  
*na preched gotracaranam* IV. 3. Simpl.  
 IV 3.  
*na prajñayā visūṇyā*, see *prajñayātri-*  
*visūṇyā*.  
*na badhyante hy avīśvastā* I. 88. Simpl.  
 I 114; II. 40.  
*na bhaktiā kasyacit ko 'pi* I. 407. Simpl.  
 I 412.  
*namati vidhivat pratyutthānam* I.  
 287.  
*na manuṣyapaktinā* I. 431  
 † *na mayā tava hastāgrām* II 54  
*na mātari na dāresu* II. 190  
 † *na me dhanur nṛpi ca* II 60.  
*na guṇāsamghair api*, see *na tām sutū-*  
*thais tapasā*  
*na yajñino 'pi gacchanti* I. 308. Simpl.  
 I. 300  
*na yatia śakyate kartum* IV. 62. Simpl.  
 IV 11.  
*na yatrāsti gatir vāyo* V. 35 Simpl.  
 V. 48.  
*na yasya cestitam vdyūn* I 261 Simpl.  
 I. 261.  
*na yasya śakyate kartum*, see *na yatia*  
*śakyate kartum*  
*mayāt apetaṃ pravādanti yuddham* I  
 434  
*na yojanaśatām dūram* II 98.  
*narakāya matir te ert* II. 51 Simpl.  
 II. 63.  
*narapatihitakartā dvesyatām* I 101.  
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*narānām nāpito dhūrtah* III 66 Simpl.  
 III. 76.  
*narādhipā nīcamatānuvartino* I. 369  
 Simpl. I. 383.  
*narendrā bhūyishṭham guṇavati* I 294.  
*na vadyate hy avīśvastā* and *na va-*  
*dhyante hy a*, see *na badhyante hy a*  
*navamīrasamām vānim* I. 394 Simpl.  
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- na vittam darsayet prāṇāḥ* Simpl. I. 400.  
*na vinā pārthivā bhṛtyai* I. 68. Simpl. I. 79.  
*na vibhūyante laṅghavo* V. 6. Simpl. V. 7.  
*na viśvaset pūrvavirōdhitasya* III. 1. Simpl. III. 1.  
*na viśvased arśiaste* IV. 12. Simpl. II. 39; IV. 13.  
*na viśvasaṃ vinā śatruḥ* II. 33. Simpl. I. 115; II. 33.  
*na śailasṛge kṛpalam prarohati* I. 278.  
*naśyati vipulamater api*, see *vipulamater api naśyati*.  
*naśyanti guṇā guṇinām* I. 242.  
*naṣtam apātre dānam* I. 244.  
*naṣṭo mṛtum atikrāntam* I. 336 Simpl. I. 333.  
*na sa svalpākrte bhūri* IV. 25. Simpl. I. 19.  
*na sū vidyā na tad dīnam* Simpl. I. 4.  
*†na sō śrīṣṭy abhimantavyā* III. 133.  
*na suraṇām na valūm* Simpl. IV. 74.  
*na so 'nti puruṣo rājātām* I. 226. Simpl. I. 241.  
*na smaranty uparādhānām* I. 279.  
*na svalpam apy adhyavasāyabhūch* II. 116.  
*na svalpasya krte bhūri*, see *na sa svalpākrte bhūri*.  
*na hi tad vidyate kimcid* V. 19. Simpl. I. 2.  
*na hi bhavati yon na bhāvyam* II. 8, 134. Simpl. II. 9, 124.  
*na hi viśvasanīyam syāt* III. 87.  
*\*na hy aeyjñāśulbīḥ* I. 256. Simpl. I. 252.  
*\*†nākusnāc chāndāśvātī* II. 53. Simpl. II. 65, 78.  
*nāgnis tṛpyati kūsthānām* I. 106. Simpl. I. 137.  
*nācchāduyati kaurīṇām* III. 89. Simpl. III. 97.  
*nājñātubalavīryesu* I. 57.  
*nātiprasaṅgāḥ pramadāsu lāīyo* I. 144. Simpl. I. 187.  
*nātyuccaṃ merusikharaṃ* II. 123.  
*\*nānōmyaṃ nāmyate dāru* I. 383. Simpl. I. 386.  
*nānyad gītāḥ varaṃ loke* V. 43. Simpl. V. 57.  
*nāpṛṣṭos tasya tad brūyād*, see *apṛṣṭus tasya tad brūyād*.  
*nābhakṣyam bhakṣayet prājñāḥ* I. 304. Simpl. I. 296.  
*nābhikṣelo na saṃskāraḥ* I. 6.  
*nābhyyutthānakriyā yatra* II. 50. Simpl. II. 62.  
*nāmṛtaṃ na viṣam kimcid* IV. 29. Simpl. IV. 32.  
*nāvidagdhāḥ priyam brūyāt* II. 37. Simpl. I. 164. (Cp. *nikhṣṛṇho nādhi-kāri syāt*.)  
*nāśayitum eva nīcaḥ* I. 366. Simpl. I. 363, 382.  
*nāśnāti sevayoutsukyād* Simpl. I. 267.  
*ndsāṃ kuścid agamyo 'sti* Simpl. I. 143.  
*nāśṭy ārogyasamāṃ mitram* I. 161.  
*nikhṣepe grhapatite* V. 22. Simpl. I. 14.  
*nijus'thānasthito 'py ekaḥ* III. 41. Simpl. III. 50.  
*nityam na endrabharane* I. 26.  
*nityodyatasya puruṣasya bhaved* I. 195.  
*nipūnam va mandūkāḥ* II. 112.  
*nimittam uddīśya hi yāḥ prakṛpyati* I. 274. Simpl. I. 283.  
*nīatīśayam garimānam* Simpl. I. 30.  
*nīrodhāc cetaso 'kṣām* Simpl. II. 154.  
*nīdosam api i itādḥyam* Simpl. II. 117.  
*nīdravyo kṛyam eti* II. 86.  
*nirviśam yadā svām* I. 66. Simpl. I. 78.  
*nirviśandpi sarpeṣu* Simpl. I. 204, III. 87.  
*†nīśṭya prathamām vācam* Simpl. III. 3.  
*nīstabdhām hrdayam kṛtvā*, see *nāstrīm-ṣam hrdayam kṛtvā*.

*nastimśam hṛdayam kṛtrā* I 352. Simpl.  
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*nīhasarpe baddhasarpe vā* III. 226  
*nīhasprho nādhikāṁ syān* I. 124. (Cp.  
*nāvidagdhah piyaṁ brūyāt.*)  
*†nātsāstrārthatattvājño* III 73.  
*nūnam tasyāśyapute* I. 401.  
*†nūnam mama nr̥ṣaṁsasya* III. 154.  
*nr̥pah kāmāsakto gamayati na* I. 253  
*nr̥padīpo dhanasneham* I. 180. Simpl.  
 I. 221.  
*nātam mūlāṁ yasya kopād* I. 209.  
*†nātra kuśal sukṛt tasya* III. 122.  
*nōnamayāḥkena ratnena* I. 360.  
*nōpakūram vṇā prūh* II 40. Simpl.  
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*pañca paśvante hanti* III. 98. Simpl.  
 III. 108.  
*pañcākṛtyadhikāṁ hy etad* V. 42 Simpl.  
 V. 56.  
*†pañcorasthā tatāḥ śrūtrā* III 132.  
*patur iha puruṣah parākrāme* II. 120.  
*\*pandito 'pi vasaṁ śrutur* I 418, 421.  
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*panyānām gāndhikāṁ panyam* V. 24.  
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*patati kadācin nabhasah* V 29. Simpl  
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*†patirratā patiprūṇā* III. 131  
*paradeśabhayād bhūtā* Simpl. I. 321.  
*paradoṣakuthārvicakṣaṇah* I. 400.  
*paraparivādaḥ parisadā* III. 102.  
*\*parasparasya mā mānā* III. 172.  
*\*parasya pūjanam kuraṁ* I 353. Simpl  
 I. 368.  
*parahastagatām bhārgyaṁ* V. 58. (See  
*dhanyās tāta na paśyanti.*)  
*parākramaparāmarsa°* Simpl. III 152.  
*parānmukhe 'pi dāre 'tra* Simpl I. 360.  
*parānmukhe vidhau pumsām* II. 9.  
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*parientam āgucchantam* Simpl. I. 16  
*parivartini samsāre* Simpl. I. 27.

*paruse hitam anvesyam* I. 372.  
*parasām ātmanis caitra* III. 80.  
*parokṣe gunahantāraṁ* I 284.  
*†pariṇyasya yathā dhāṁ* II 46.  
 Simpl. II. 58  
*pariṇasābham api śrūtvā* Simpl III. 132.  
*pariyāikesv āstāraṇam* I 134. Simpl.  
 I. 174.  
*†pariyātan prthivīm sarvāṁ* I. 281.  
*pariyanto labhyate bhūmek* I. 95.  
*paśya karmavaśāt prāptam* II 138.  
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*paśya dānasya mātṛāmyam* Simpl. II 48.  
*pādāhato 'pi dr̥ghadanda°* Simpl I 304.  
*pāpardhivāt adharmena* I. 99. Cp  
*ākhetakasya dharmena*  
*pitā ita gadi vā bhātā* I. 423. Simpl.  
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*pitur gṛhesu and pitur gṛhe tu, see pūtr*  
*reśmanī yā kanyā.*  
*pitṛpātāmaham sthānam* Simpl. I. 365.  
*pitṛreśmani ya kanyā* III. 188  
*pitām durgandhi toyam* II 102.  
*piyāsam eva samtoṣam* Simpl. II 153.  
*pumsām asamarthānām* Simpl. I 324  
*putrād api priyataraṁ* Simpl. II. 49  
*punaḥ piatyupakāśāya* Simpl. I. 338  
*purā guroḥ sa°* I 189 Simpl. I. 230  
*putākā eva dhānyeṣu* III 90. Simpl  
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*pūjyate yad apūjyo 'pi* Simpl I. 7.  
*pūjyo bandhur api priyo* I. 230.  
*pūrnāpūrṇe* V. 21 (HJ V. 20).  
*\*†pūrvam tārāt aham mūṁkho* III. 193.  
*\*pūrvam eva mayā gūṇam* I 82 Simpl.  
 I. 108.  
*pūrv. vayasī yah sūntah, see pratham*  
*vayasī.*  
*\*prechakena sūtā bhūryam* V 70. Simpl.  
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*prstāprstā narendrena* I. 437.  
*paśūnyamātrakuśalah* I. 422.  
*paustyāḥ katham anyadā°* II. 3 Simpl  
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- \**pracchannam kila bhoktavyam* I 344  
*prajā na rañjayed yas tu* III 228.  
*prajānām dharmasadbhūgo* Simpl. I. 344.  
*prajānām pālanaṃ śasyaṃ* Simpl. I. 217.  
*prajāpīdanusaṃtūpāt* Simpl. I. 345.  
*prajāyātīvisārinyā* I. 387.  
*pranamyā vighnahantōram* Simpl. H, Intr 3 (om. I).  
†*pratāpayasva viśrabdhūṃ* III. 145.  
*pratidinam upaiti vilayaṃ* V. 4. Simpl. V. 4.  
*protivinasam yāti layaṃ*, see *pratidinam upaiti vilayaṃ*.  
*pratyakṣam yasya yad bhuktaṃ* III. 85. Simpl. III. 94.  
*pratyakṣaṇi pratipadam* Prasasti 3  
\**pratyakṣe 'pi krte pāpe* III. 174. Simpl. IV. 48, 54.  
*pratyantūyam na punar* Prasasti 6  
*pratyādistak puruṣas* I 254  
*pratyāsubhīṃ vijayati puruṣo* I. 269.  
*prathame vayasī yad sūnuk* I 125 Simpl. I. 165.  
*prathuprasādajam vittaṃ* I. 38. Simpl. I. 54.  
*prabhok prasādum anyasya* Simpl. I. 386.  
*pramānād adhikasyāpi* Simpl. I. 327; III. 29.  
*pramānābhyadhikasyāpi*, see *pramānād adhikasyāpi*.  
*pramādmām tathā caurā* I. 118. Simpl. I. 156.  
*prayāty upasamaṃ yasya* III. 26. Simpl. III. 33.  
*praviramam*, see *aviramam*.  
*prasannavabano hrstak* I. 154. Simpl. I. 200.  
*prasanti matiḥ kuryārambhe* III. 221. Simpl. III. 180.  
*prajāpatye śakate bhīme* Simpl. I. 212.  
*prajānāḥ snigdhair upakṛtam*, see *bhūa-snigdhair u°*.  
*prānavat rakṣayed bhṛtyān*, see *rakṣed bhṛtyān yathā prānān*.  
*prānavyaye samutpanne* II. 174. Simpl. II. 168.  
*prānātyaye samutpanne*, see *prānavyaye*.  
\**prāptam artham tu yo mohāt* IV. 1.  
*prāptavidyārthaśilpānām* Simpl. I. 399.  
\*†*prāptavyam artham labhate* II. 93; pāda 1 also pp. 147, 10 31, 149, 9, 15; 150, 1; 151, 6. Simpl. II. 105, 106, 109, pāda 1 also pp. 23, 6, 24, 6, 10, 18; 25, 15.  
*prāptavyo nyatibulāśrayena* II 152.  
*prāpte bhaye paritānām*, see *śokarati-bhayaśānām*.  
*prāpto bandhanam apy ayaṃ* Simpl. II. 184.  
*prāyendātra kulānvitam kukulajāḥ* I. 410. Simpl. I. 415.  
*prārābhyate na khalu vighnabhayena* Simpl. III. 177.  
*prāleyateśamīśre* I. 318.  
*prākūḥ sāptapadam maitram* Simpl. IV. 106.  
*prīyam vā yadi vā dvesyam*, see *prīyo vā*.  
*prīyā hitāś ca ye rāḡhām* I. 31.  
*prīyo vā yadi vā dvesyo* IV. 2. Simpl. IV. 2; III also I. 225.  
*prītiṃ nirantāriam kṛtvā* II. 42. Simpl. II. 50.  
*prerayati param anāryaḥ* I. 255.  
*proktak pratyuttaram nāka* I. 39.  
*phalākīnam nrpaṃ bhṛtyūḥ* I. 114. Simpl. I. 152.  
*phalārthā nrpatu lokān* I. 178 Simpl. I 220, 347.  
*phalārthā pāṛthivo lokān*, see *phalārthā nrpatu lokān*.  
*balavantam ripuṃ drstvā* III. 36. Simpl. I. 311; III. 44, 127.  
*balināpi na bādhyante* III 44. Simpl. III. 53

- balinā saha yoddhavyam* III 18. Simpl.  
 III. 23.  
*balīyasū samākrānto* III. 15. Simpl.  
 III. 19.  
*balīyasā kinabalo virodhaṇ* III. 115.  
 Simpl. III. 126.  
*balīyasi pranamatām* III. 5. Simpl.  
 III. 8.  
*balotkatena dūṣṭena* III. 29. Simpl.  
 III. 36.  
*balopapanno 'pi hi* III. 101. Simpl.  
 III 113  
*\*bahavah paṇḍitāḥ ksudrāḥ* I. 297.  
 Simpl. I. 288.  
*\*baharo na virodhavyā* III. 109.  
*baharo 'balavantaś ca, see bahubudhiḥ*.  
*bahudhā bahubhiḥ sārḍhaṇ* III. 67.  
 Simpl. III. 77.  
*\*bahubuddhisamāyuktāḥ* III 104 Simpl.  
 III. 114, 118.  
*bahūnām apy asānām* I. 334. Simpl.  
 I. 331.  
*bālasyāṇi rareḥ pālūḥ* I. 331. Simpl.  
 I 328.  
*buddhimān anrakto 'yam* I. 64  
*buddhir yasya balaṇ tasya, see yasya*  
*buddhir bā*.  
*buddhir yā satkṛānakṛtā* I 363.  
*buddheḥ buddhimatām loke* Simpl. V. 47.  
*buddhan kulūṣabhūtāyām* Simpl. III 184  
*†\*bubhukṣitāḥ kṛm na karoti* IV. 14, 28.  
 Simpl. IV. 15, 80.  
*brhaspater api prājñas, see mahāmātr*  
*api prājño*.  
*brahmagne ca surāpe ca* I. 248; IV.  
 10. Simpl. III. 157; IV. 10.  
*bhaktam śaktam kulīnam ca, see śaktam*  
*bhaktam*.  
*bhaktānām upakīrinām* Simpl I. 284.  
*\*bhaksayitrū bahūn matsyān* I. 165.  
 Simpl. I. 210.  
*bhaksyam bhaksayatām śreyo* Simpl  
 IV. 59.  
*bhagnāsasya karandapadātatanor* II  
 159.  
*bhagenmūnādhrīkam vāsam, see śrayenmā*.  
*†bhādiā svasāgataṇ te 'stu* III. 142.  
*bhayatrasto narah svāsam* Simpl. II. 162.  
*bhayam alulaṇ gurulokāt* Simpl. V. 31.  
*bhayaśāntrastamanasām* III. 195. Simpl.  
 III. 165.  
*bhaye vā yadi vā haṛse* Simpl I 109  
*bhastuś cīntānuranatitvaṇ* Simpl. I. 69.  
*bharane 'tithayo yasya* Simpl. II 16.  
*bhārasnigdhar upakītam api* I. 225  
 Simpl I. 285.  
*bhinatti samyag prahito* I. 349.  
*bhinnaśvaramukharāṣaḥ* I. 151. Simpl.  
 I. 197.  
*bhitabhitāḥ purā śatīn* Simpl II 44.  
*\*bhūtān yo nānugrhnāti* III. 119.  
*bhūmikṣaye, see bhūmyekadeśasya*.  
*bhūmir mīṣaṇ hiraṇyam* I. 185, III.  
 12. Simpl. I. 226; III 16  
*bhūmyekadeśasya gunānvitasya* I. 427.  
 Simpl. HI I. 395.  
*bhūśāyā brahmachāryaṇ ca* I 267. Simpl  
 I. 269.  
*bhṛtyāparādhayo danīḥ* Simpl. I 354.  
*bhṛtyair vinā śrayaṇ rājā* Simpl. I 80.  
*bhedanamātrakuśalaḥ, see paśūnyamā-*  
*trā*.  
*bhedayec ca balaṇ rājā* Simpl. III 139.  
*bhoginaḥ kuñcukāsaktāḥ* I. 50. Simpl  
 I. 65.  
*bhoganūcchādanam dadyād* V. 47. Simpl.  
 V. 62.  
*manikanakavibhūṣanā yuvatyo* I. 313.  
*†mandūkā viidhā hy etacchulā* III. 215.  
*mattebhakumbhaparināhīnī* I. 203.  
*mattebhakumbhavidalana* I. 319.  
*matsyo matsyam upādatte* Simpl. III.  
 154.  
*madādikūśalanāṇ śāstraṇ* I. 367.  
*madonmattasya bhūpasya* I. 121. Simpl.  
 I. 161.

- madyam yathā dvijātīnām* Simpl. IV. 58.  
*madhu tisthata vāci yositām* I. 145. Simpl. I. 188, 189.  
*manave vācaspataye* Simpl. H, Intr. 2 (om. I).  
*manasāpi saṅgātīyānām* I. 307. Simpl. I. 299  
*manasā sarvalokīnām* Simpl. III. 148.  
*mantrinām bhinnasamdhāne* I. 97. Simpl. I. 127, 381.  
*mantrirūpā hi ripavaḥ* III 197. Simpl. III 168.  
*mantra tirtha dwe* Simpl. V. 105.  
*maye bratpādapatite* IV. 7. Simpl. IV. 7.  
*marṣayed dharṣaṇām yo'tra*, see *dharṣa-nām marṣayed yo'tra*.  
*malinamulhunas tyaktā*, see *kalama-madhunas tyaktā*.  
*mahatām yo'parādhyata* Simpl. I. 307.  
*mahatāpy arthasāreṇa* II. 35. Simpl. II 42  
*mahatā sparḍhamānasya* Simpl. I 373.  
*mahato'pi ksayaṃ labdhvā* Simpl. I. 374.  
*mahatīnam etan mahatām* III 218. Simpl. III. 176.  
*mahājanasya samparkaḥ* III. 51. Simpl. III. 61.  
*mahān apy ekako vṛkṣaḥ* III. 45. Simpl. III. 54, 60.  
*mahānta eva mahatām* V. 32. Simpl. V. 35.  
*mahān pranunno na jahāti* I. 376.  
*mahāmatir api piṅgū* Simpl. I. 115; II. 37. (Cp *na viśvāsaṃ vinā śatruḥ*).  
*ma gāh khaṣu viśvāsaṃ* I. 398.  
*†mā cāsmāi tvaṃ kṛthā dveṣaṃ* III. 138  
*mātā cāiva pitā cāiva* Simpl. IV. 70 (om. HI)  
*mātāpy ekā pitāpy eko* I. 416.  
*mātā yasya grhe nāsti* IV 44. Simpl. IV. 83.  
*mātṛtulyaguno jātas* I. 386.  
*mātṛvat paradūrāni* I. 390. Simpl. I 402.  
*mā tv aryñātāśīlāya*, see *na hy ari-jñātā*.  
*mānam udvahaṭām pūṃsām* II. 83.  
*mānād vā yadi vā lobhāt* III. 97. Simpl. III. 107.  
*mānusaṇām ayaṃ nyūyo*, see *mānusaṇām pramānaṃ syād*.  
*mānusaṇām pramānaṃ syād* III. 86. Simpl. III 95.  
*†māno darpaḥ tv ahaṃkāraḥ* III. 160.  
*māno vā darpo vā* V. 3 Simpl. V. 3.  
*māndhātā kva gatas trilohavṛjayi* III 233.  
*mā bhavatu tasya pūpaṃ* I. 402.  
*māyayā śatruvaḥ sādhyā* III. 24. Simpl. III. 31.  
*mitram vyasanasaṃprāptaṃ*, see *dhanyās tāta na pośyanti*.  
*mitram kōpi na kasyāpi* Simpl. II. 113.  
*†mitraṃ cāmīratām yōtam* IV. 53. Simpl. IV 95.  
*mitradroṇi kṛtaghnaḥ ca* Simpl. I 421.  
*mitrarūpā hi ripavaḥ* III. 178.  
*mitravān sādhyet kūrṇaṃ* II. 21. Simpl. II. 25.  
*\*mitrānām yo hitam vūkyaṃ*, see *mitrā-nām hita*.  
*\*mitrānām hitakāmānām* I. 325. Simpl. I. 315.  
*mitrārthe bāndhavārthe ca* Simpl. I. 317.  
*\*muñca muñca pataty eko* Simpl. IV. 62, 63.  
*muhur vighnataharmānaṃ* Simpl. I. 387.  
*mūrkhānām paṇḍitū dveṣyā* I. 411. Simpl. I. 416  
*mūrkhena saha vāso'pi* I. 413.  
*mūrtam lāghavam evaśīlād* Simpl. II. 99.  
*mūlabhṛtyoparodhena* I. 237.

- mūsikī grhajātāpi* I. 71. Simpl. I. 95.  
*mṛgā mṛgāḥ svāyam anuvrajanī* Simpl.  
 I. 282.  
*mṛtaḥ prāpsyati vā svargam* I. 312.  
 Simpl. I. 309.  
*mṛtānām svāmināḥ kārye*, see *sthitānām*  
*svā°*.  
*mṛtaḥ samprāpyate svargo*, see *mṛtaḥ*  
*prāpsyati vā svargam*.  
*mṛto daridraḥ puruṣo* Simpl. II. 94.  
*mṛtyor atyugradamśtrasya*, see *mṛtyor*  
*vōgrā°*.  
*mṛtyor vōgrānūlasya* III. 25. Simpl.  
 III. 32.  
*mṛtyor bābheṣi kinī bāla* Simpl. I. 419.  
*mṛdunāḥsuvrttina*, see *mṛdunāpi su-*  
*gandhena*.  
*mṛdunāpi sugandhena* I. 270. Simpl.  
 I. 271.  
*mṛdunā salilena khanyamānōny* I. 310.  
*mṛdghaṭa vā sukhābhedyo* II. 30.  
*meghacchūyā khalaprētū* II. 125. Simpl.  
 II. 114.  
*†mesena sūpakūrūnām* V. 55. Simpl.  
 V. 74.  
*maulabhṛtyoparodhena*, see *mālabhr°*.  
*ya upakṣeta śatruṃ svam* III. 2. Simpl.  
 III. 2.  
*†yah karoti narah pāpam* III. 152.  
*yah kṛtvā sukṛtaṃ rōjño* Simpl. I.  
 86.  
*ya ca vedesu śāstreṣu* III. 176. Simpl.  
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*śatroḥ pracalane*, see *śatroḥ palāyane*.  
*śatror ākrandam* and *śatror ākramam*, see *śatror balam avijñāya*.  
*śatror ucchedanārthāya* Simpl. III. 133.  
*\*śatror balam avijñāya* I. 315. Simpl. I. 312.  
*śatror vikramam*, see *śatror balam avijñāya*.  
*śatroḥ śriyam sadotthāyī* Simpl. III. 153.

- śanair śanair dadāty eva* Simpl. III. 134.  
*śanair śanair prabhoktavyam* II. 63. Simpl. II 76.  
*śanair śanair ca yo rāstram* I. 176. Simpl. I 215.  
*śapathair saṁhitasyāpi* II. 32 Simpl. II. 35 (HI, also I. 113).  
*śapathair saṁhitasyāpi*, see *śa° saṁhitasyāpi*.  
*śamopāyāḥ śakopasya* III 22 Simpl. III. 28.  
*śambhavya ca yā māyā* Simpl. I. 183  
*śarajjyotsnāhate dhūam* V 39. Simpl. V. 53.  
*śarabānataranivarṣe* Praśasti 8.  
*śasādvākarayor grahapīḍanam* II. 15.  
*śastrair hatā na hi hatā* III. 220. Simpl. III. 179.  
*śastrair hatās tu ripavo*, see *śastrair hatā na hi hatā*.  
*śāthyena mitram kapatena dharmam* I. 373.  
*śāstrāny adbhūtyāpi bhavanī* II. 110.  
*†\*śīthilau ca subaddhau ca* II. 142, 149. Simpl. II. 136, 145, 146.  
*śibindāpi svamāṁsāni* III. 171.  
*śirasā vidhātā nityam* Simpl. I. 82.  
*śighrakṛtye*, see *śighrakṛtyesu*.  
*śighrakṛtyesu kuryeṣu* III. 199. Simpl. III. 170.  
*†śitavātātapaśah* III. 156.  
*śītūtapādīkastāni* Simpl. I. 270.  
*śīlam śaucam kṣānti* V. 2 Simpl. V. 2.  
*śucayo hitakūreṇo vīmātā* I. 435  
*śuddhair snigdhaiḥ*, see *bhāvasnigdhair upakṛtaḥ api*.  
*śubham vā yadi vā pāpam* I. 104. Simpl. I. 134, 289.  
*śuskasya kīṭakhātasya*, see *kubjasya kīṭa°*.  
*śūdro vā yadi vānyo °pi* I. 127. Simpl. I. 167.  
*śūnyam apuṭrasya grham* II. 80.  
*śūraś ca kṛtavidyāś ca*, see *śūro °śi kṛtavidyā °śi*.  
*śūrah surūpah subhagaś ca vāgmī* V. 17. Simpl. V 25.  
*śūrāś ca kṛtavidyāś ca* II 119.  
*\*†śūro °śi kṛtavidyā °śi* IV. 34, 39. Simpl. IV. 38, 43.  
*†śinoto avahitah kānto* III. 135.  
*śete suha śayānena* Simpl. II 126.  
*śokūratibhayatrānam* II. 195. Simpl. II. 179.  
*śaucīvakṣastayāpy asti* Simpl. II. 101.  
*śrayen mātūdhikam vīsam* II. 82.  
*\*śravyam vāhyam hi vṛddhānām* I 343.  
*śīsomamantrivācaneṇa* Praśasti 2.  
*śrutiā sāṁgrāmikīm vārthīm* Simpl. I. 91  
*†śrūtrāvam bhānavam śabdam* I. 83  
*śrūyatām dharmasarcasam* Simpl. III. 103.  
*\*śrūyate hi kapotena* III. 120.  
*śreyah puspaphalam vṛkṣād* III. 91. Simpl. III. 99.  
*śīresthebhyah sadṛśebhyaś ca* III. 189  
*ślāghyāḥ sa eko bhūvi* II. 166.  
*ślesmāśru bāndhavair muktaḥ* I 338. Simpl. I. 335.  
*śvānokurkutacāṇḍālāḥ* III. 105. Simpl. III. 115.  
*śretam padam śrasi yat* III. 168. Simpl. IV 77.  
*saṭkarno bhidyate mantras* Simpl. I. 99.  
*śaḍaḥṣareṇa mantrena* I 128. Simpl. I. 168.  
*śad imān puruṣo jahyād* III. 64. Simpl. III. 74.  
*saṁrohatīsunā viddham*, see *rohati śūyaviddham*.  
*†saṁhatās tu harantīme* II. 7. Cp. *jālam ālāyu gaṇchanti*  
*sakalārthaśāstrasūtram* Introd. I. Simpl. Introd 1 (II 4, om. I).

- sakṛj jalpani rājānah* I. 379.  
*sakṛi kaṇḍikapātanaṃ hi* II. 132. Simpl.  
 II, II. 140  
*sakṛi api dṛṣṭvā puṃuṣaṃ* II. 65. Simpl.  
 II. 79.  
*sakṛi uktaṃ na grhaṇāti* Simpl II  
 165.  
*sakṛi dustaṃ ca yo mitraṃ* II. 27; IV.  
 13 Simpl. II. 32; IV. 14.  
*sakṛi dustaṃ apīṣṭaṃ yah*, see *sakṛi*  
*dustaṃ ca yo mitraṃ*.  
*sakḥgaṃ sāptapadīnaṃ bho* II. 36 Simpl.  
 II. 43.  
*śa gaḇiṅgūrahakamāntaṃ* III. 144.  
*saṃkhyapāl lothiyote dharmo* III. 93.  
 Simpl. III 102.  
*samgatāni subaddhāni* II. 197  
*samgāme praharanasamḥate* II. 129.  
*samghātuvān yathā vepuḥ*, see *sampā-*  
*lavāu ya°*.  
*sa ca nṛpaṭis te snehās* III 234.  
*samecaṇṭīha pāpāni* Simpl. IV 64  
*satāṃ vacanaṃ ādīṣṭaṃ* Simpl IV. 104,  
 105  
*satāṃ malin atikṛānya* I 233.  
*satyāṭās ca kṛtāṭhās ca* Simpl. III.  
 158.  
*satpātraṃ mahatī śradddhā* II. 58.  
 Simpl. II. 72.  
*satyadharmavikīnena*, see *dhurmasatya°*.  
*satyaṃ dhane na mama nāṣagate* II.  
 192.  
*satyaṃ parityogati* V. 28. Simpl. V. 27.  
*satyādhyo*, see *sannyāyo dhārmikaś*  
*cādhyo*.  
*satyāvrīṭ ca parusā priyavādīnī ca* I.  
 432. Simpl. I. 425.  
*satyāyadhārmikān*, see *sannyāyo dhār-*  
*mikaś cādhyo*.  
*satāśūl yoganāsatāt*, see *supādāt yoju°*.  
*śadācūreṣu bhṛtyeṣu* II. 19. Simpl  
 II. 23.  
*śatādānāḥ paṭikṛiyāḥ* Simpl. II 70.  
*śatā bhṛtyāparādheṇa* I. 348  
*śaddmandamadusyaṇḍi°* I. 7.  
*śadīśaṃ ceṣṭate svasyāḥ* I. 412.  
*śadaśīḍpadgato rājā* I. 89. Simpl. I.  
 117.  
*śodbhikḥ saṃbodhyamāno 'pi* Simpl. IV.  
 55  
*śadhana itḥ ko madas te* II 124  
*śa nininda kīlātmanāṃ* III 140  
*santa eva satāṃ nityaṃ* II. 165.  
*saṃtaptāyaṃ saṃsthitasya payaso* Simpl.  
 I 250.  
*saṃtāpayanti kim*, see *durmantiraṇaṃ*  
*kaṃ*.  
*santo 'pi hi na rājante* II 73. Simpl.  
 II. 87.  
*santo 'py arthā vinyanti* III. 179  
*saṃtoṣāmṛtatṛptānāṃ* II 161 Simpl.  
 II 152.  
*saṃdigdhe paruloke* I. 139 Simpl. I.  
 180  
*śāṇḍigāho vijayo* I. 314; III. 10.  
 Simpl III. 13.  
*saṃdhiḥ kāryo 'py anūyena* III. 7  
 Simpl. III. 10.  
*saṃdhiṃ icchet saṃenāpi* III. 9. Simpl.  
 III 12.  
*sannyāyo dhārmikaś cādhyo* III 6  
 Simpl. III. 9.  
*śa pañjarakam ādāya* III 124  
*śapūḍād yoganāsatāt* II. 14 Simpl.  
 II. 18.  
*śaptaśvōpādhipasyūpi* II. 130.  
*śapta svarās trayo grāmā* V. 40. Simpl.  
 V. 54.  
*samaṃ śaktimatū yuddham* Simpl. III  
 15.  
*saṃyābhyāgato 'tithik*, p. 254, 9.  
*samaḥ śatṛaṇ ca mitre ca* Simpl IV. 60.  
*saṃutpanneṣu kāryeṣu* Simpl IV. 1.  
*saṃudravācīva calasavābhōvāḥ* Simpl. I.  
 194.  
*saṃgoragamātangaṃ* II. 107.  
*saṃpatṭayah parāyattāḥ* I. 262. Simpl.  
 I. 263.

- sampatsu mahatām cittoṃ* II. 151.  
*sampadī yasya na haryo*, see *yasya na*  
*vipadī visūdah*  
*sampātām ca vipātām ca* II 44 Simpl.  
 II 54.  
*sampātavān yathā renu* III 50 Simpl.  
 III. 58.  
*sampūnendapī kartar yaṃ* II. 22. Simpl.  
 II. 26.  
*sampṛāpto yo 'tathā sāyaṃ*, see *api anāygo*  
*'tathā*.  
*sambhūṇyaṃ goṣu sampannam* IV. 64.  
 Simpl IV 115.  
*sammato 'haṃ vibhoḥ nityam* I 41.  
 Simpl I 56  
*samāhṛadmaṃ tyaktvā vikaṣitam* I.  
 296  
*samāsar api cāksudraś* Simpl. III,  
 III. 64.  
*sarasi bahusās tūāchāyāṃ* I. 276.  
*sarasi natistutivacanam* I 54. Simpl.  
 I. 70.  
*sarvasi nrpe*, see *sarasi nati°*  
*sarpānām ca*, see *sarpānām durjā°*.  
*sarpānām durjanānām ca* I. 327. Simpl  
 I. 158; V 46  
*sarpān vyūghrān garjān sikhān* Simpl.  
 I. 40.  
*sarvadevamasyāśya* I. 93 Simpl. I.  
 121.  
*sarvadevamayo rājā* I. 92. Simpl. I.  
 120.  
*sarvanāśe samutpanne* IV 24 Simpl.  
 IV. 27; V. 42.  
*\*sarvam etad vijānāmi* III. 216.  
*sarvascanāśe samjāte* IV. 19. Simpl.  
 IV. 21.  
*sarvasāharane śaktam* IV. 23 Simpl.  
 IV. 25.  
*sarvūśucinidhānasya* I 175.  
*sarvāḥ sampattayas tasya* II. 97.  
*sarvesām eva martyānām* Simpl. II. 11.  
*sarvopadhisaṃrddhāsya*, see *duḥśināḥ*-  
*samrddhāsya*.  
*sarvadakṣinayor yatra* I. 65. Simpl.  
 I 76  
*sa suhrīḥ vyasane yāḥ syāt sa pītā* I. 341.  
*sa suhrīḥ vyasane yāḥ syāt sa putro*  
 Simpl I 337.  
*sa suhrīḥ vyasane yāḥ syāt anyajātṛyud-*  
*bhavo* I 340.  
*sa snigdho vyasanān unārayati* I 251.  
*sahale suhrīḥ va bhūtvā prājñas* Simpl.  
 II, III 159.  
*†sahasraṃ bibharti haṣe* III. 146.  
*sākhā nīhārko vāgmā* Simpl. III 88.  
*sā jitrā yā jinaṃ śaṅti* V 10. Simpl.  
 V 13  
*\*sādhū mātula gītana* V. 37, 45.  
 Simpl. V. 51, 59.  
*sādhur api ca papre* Simpl. IV. 61  
*sāmavādāḥ śakopasya*, see *samopiyāḥ*  
*sa°*.  
*sāmasādhikyaṃ kāyasa* Simpl. III. 131.  
*sāmasādhikāḥ Lūjānā* Simpl. III. 130.  
*sāmādhikābhedās te*, see *ye sāmādhika-*  
*bhedās*.  
*sāmādhī dandaparyanto* I 359. Simpl.  
 I. 377, III. 129.  
*sāmādhīśajitāḥ*, see *sāmādhīś*.  
*sāmādhīśajitāḥ pāśāḥ* I. 119  
 Simpl. I. 157.  
*sāmānyajannā jātā te*, see *māṇṣṭul-*  
*guno jātā*.  
*sāmānā yatra subhīḥ syāt* I. 361  
 Simpl. I. 378.  
*sāmnādhīnā prajoktāyam* I 358.  
 Simpl. I. 379.  
*sārameyakharāśvasya* V. 44. Simpl  
 V. 58  
*sārameyasya cāśvasya*, see *sārameyakha°*.  
*†sārīḥ manorathasatāḥ* IV. 8 Simpl  
 IV. 8  
*sā sā sampadyate buddhīḥ* Simpl. III  
 162.  
*sā sevā yā prabhūhātā* Simpl. I. 46.  
*sāhlādāṃ vacanāṃ prayacchasi* Simpl  
 IV 6.

- simhañ pañjarayantranāpari°* I. 295.  
*siṃho vyākharanasya kartuḥ* II. 28.  
*Simpl* II. 33.  
*siddhiṃ vāñchayatā janena*, see *si° prārthayatā ja°*.  
*siddhiṃ vā yadī vāsiddhiṃ* *Simpl.* II. 183.  
*siddhiṃ prārthayatā janena* III. 205.  
*Simpl.* III. 174.  
*simā viddhiṃ samāyāti* *Simpl* I. 92.  
*simā samlocam āyāti* *Simpl* I. 93.  
*sukulaṃ kuśalaṃ sujanam* *Simpl.* V. 8.  
*sukṛtyam uṣṇuguptasya* *Simpl.* II. 41.  
*sukhasya sūrah paśbhugyate tair* II. 163.  
*ṣuguptam rakṣyamāno 'pi* IV. 43  
*Simpl.* IV. 45, 46.  
*uguptasya hi dambhasya*, see *supra-  
yuktasya dambhasya*  
*ujano 'tha subhīn nṛpo*, see *svajano 'tha  
suhṛt gurur*.  
*upūā var kunadikā* I. 14 *Simpl.* I. 25 ; II. 138  
*urpam vahnau śvach kṛtā* I. 252  
*ṣuprayuktasya dambhasya* I. 197, 218  
*subhaksyān vicitrāni*, see *subhiksāni  
vicitrāni*.  
*subhāṣitamayam dravyam* *Simpl.* HI, II 147  
*subhāṣitorasāsvāda°* II. 172. *Simpl.* II. 164  
*subhiksāni vicitrāni* IV. 65 *Simpl.* IV. 116, 117.  
*subhītāh paradeśebhyo* V. 27.  
*sumukhena vudanti*, see *madhu tisthate  
vāci go°*.  
*surārasaṃghātanipīṭasomitam* I. 217.  
*sulabhāh pūruṣā rājan* I. 220. *Simpl* II. 160 , III. 6.  
*suvarnapraspāḥ pṛthivīm* I. 30. *Simpl* I. 45.  
*suvarnarajam budhāni* *Simpl.* HI, V. 42.  
*susamecāt gnanasat surakṣitair* *Simpl* II. 115  
*susūkṣmendāṃ randhrena* II. 34. *Simpl* II. 38.  
*suhṛdāḥ sneham āponnā* II. 11. *Simpl.* II. 15  
*suhṛdām hitakūmānām*, see *mitrānām  
hita°*.  
*suhṛdām upahārahāranōd* I. 9. *Simpl* I. 22.  
*suhṛdī nīrantaracitte* I. 75 ; II. 181. *Simpl.* I. 341.  
*suhṛdbhir ōptavī asakṛd vicāntavī* I. 440. III. 103.  
*†sūcīmukhi durācāre* IV. 58. *Simpl.* I. 392 ; IV. 100.  
*ṣūryam bhūtarām uterjya* III. 180. *Simpl* IV. 56, 75  
*śrṣṭā mūtrapurīṣāntiham* *Simpl* III. 100  
*śeṣakah svāminam dīṣṭi* I. 34 *Simpl* I. 50.  
*śeṣyā dhanam vachadbhik* *Simpl* I. 264.  
*śevā śāntir tīr ākhyātā* I. 266. *Simpl* I. 268  
*†so 'pi dīryabānū bhūtrō* III. 163.  
*somas tāsām dadau saucam* III. 182.  
*†so 'ham pāpamatis cātva* III. 153.  
*sauhrdaya na vāñchanti* *Simpl* V. 21.  
*†skandhenāpi vaheḥ chatrum* III. 213.  
*stabdhasya naśyati yaśo* III. 212. *Simpl.* HI, III. 161.  
*stimitonnatasaṃcāṇā* *Simpl.* I. 29.  
*stokenānatim āyāti* I. 118. *Simpl.* I. 150.  
*strigam ca yaḥ prārthayate* *Simpl.* I. 141  
*strigah pūruṣam surar bhuktāh* III. 181.  
*strigo 'kṣā mṛgayā pānam* I. 158.  
*strīmām śatroh kumitasya* III. 54. *Simpl.* III. 64  
*strīmudrām maharādhrasasya* IV. 30. *Simpl.* IV. 34.

- stīrūprabhuṃbālesu* IV. 35. Simpl.  
 IV. 39  
*sthānatrayaṃ yatīnām ca* V 41 Simpl.  
 V. 55.  
*sthānaṃ trikūṭam parikhā samudro*  
 Simpl. III. 161.  
*sthānaṃ nasti kṣanaṃ nāsti*, see *rako*  
*nāsti kṣano nāsti*.  
*sthānabhraṣṭā na śobhante* II. 118.  
*sthānasthitā hi puruṣāḥ*, see *sthāna-*  
*bhraṣṭā na śo°*.  
*sthāneṣu eva niyojyānī* I. 60 Simpl  
 I. 72.  
*sthātūnām stāmīnah kūrge* I. 306.  
 Simpl. I. 298  
*sthito 'py antyāśe arasthāsu* I 423.  
*sthirahrdayanīhitarāgāḥ* I. 166.  
*sthairyaṃ sarveṣu kṛtyeṣu* III. 92.  
 Simpl. III 101  
*suigdhanī eva hy upa°*, see *bhāvasuigdhanī*  
*upakṛtām api*.  
*sprśann api gajo hanti* II. 170, p 185,  
 31. Simpl III. 83.  
*smṛtam vacaḥ kvacana* Praśastī 5.  
*smṛtivedāśāstresu* vol. XII, p 48.  
*ślokaḥ masumtānaviceṣṭitānī* II 193.  
*svaṃyāyānagale 'pi*, see *līlodyānagale*  
*'ja hi*.  
*svacittahalpito gurūḥ* IV. 57. Cp.  
*ubhayaṃ tittibhah pādāv*  
*svacchānī saubhāgyanirantarānī* II. 196.  
*svajano 'tha suhrd gurū* I. 249.  
*svadeśāḥ yojana°*, see *sapālūd yo°*.  
*śaphalanicoṇo namrāṇ śākhāṇ* I  
 292.  
*śābhāvalopam atyugraṃ*, see *svabhāva-*  
*randram*.  
*śvabhāvarandram atyugraṃ* III 69  
 Simpl. III 79.  
*svabhāro nōparlekṣena* Simpl. I. 257.  
*svaḥpaṇ apy apakurvantī* Simpl. III  
 I 65  
*śvalpasnāyuvāsōvaśesamalīnam* I 12.  
*śvalpe 'pi gunīḥ sphṛti°* I 241

- himsakāny apa bhūtāni* III 95. Simpl.  
 III. 105  
*hitahyibhir akāryam ihamānāḥ* I. 250  
*hitam eva hi raktavyam* I. 436.  
*hitavaktā matavaktā* III. 74.  
*hitairh sādhusumocāraiḥ* I. 342. Simpl.  
 I. 339.  
*hiṅguyam dhānyaratnāni* I. 182. Simpl.  
 I. 224, 349.
- hīnah śatrur nikantavyo* III. 116.  
*hīnāṅgī vādhikāṅgī vā* V. 71. Simpl.  
 V. 95.  
*hitāśayālābhe sthitavati* I. 289.  
*hetupramāṇayuktaṃ* II 103.  
*hetākṛṣṭasphuratkhadga°* Simpl. III.  
 151.  
*homārthair viddhapadānair lhinā*  
 Simpl. I. 310.

## ADDITIONS AND CORRECTIONS

VOL. XI.

Delete the asterisks in the text pp. 52, 8, 55, 12, 66, 15, 87, 7, 288, 15.

Insert asterisks before रजव्यां 50, 12, विद्यान् 69, 3, \*न्तर्वेशिकं 180, 2, धनकामं 181, 2 (see *variants*), कुब्जकं 289, 3.

4, 14 read \*प्रकौरैर्, see *variants*.

6, 33 „ भवति for भवपि

16, 20 „ प्रसादसंमुखो.

51, 6 „ with MSS. वास्यामि । इति मुक्कलापयित्वा.

83, 22 „ स दूरम्, see *variants*

87, 14 „ with bh and with the  $\Psi$ -class \*समेते, cp. text simpl. Kielhorn 68, 20, and Hamb. MSS. (सपरिजनौ निःक्रातौ).

90, 13 „ शेष्माश्रु.

91, 5 add hyphen at the end of the line.

112, 22 add in margin *upa*.

132, 16 read \*प्रत्यायितो

163, 15 „ अनिच्छतो.

175, 17 „ तत्प्रभावेण

211, 22 „ सक्तो ? See vol. xii, p. 32.

225, 30 „ श्रीमत्.

227, 30 „ दग्धां

229, 9 „ प्रोच्छसिषि.

246, 1 and 3 read सत्कं with A.

257, 7 read \*मोक्षकर्माणि ? See *variants*

265, 22 „ with Prof. Hultsch भ्रमन् स्थ° and परिभ्रमस्रक्तं; see *variants*.

270, 1 „ \*सहस्रबुद्धी.

283, 23 „ वेगातिवेगं, see vol. xii, p. 35.

In the *glossary* add: ऊर्णाग्रस्तर, 277, 17 'bearing a woollen cover', 'covered with wool'.—कोटपाल, 259, 9 'chief officer of the police of a town'. Prof. Hultsch informs me that this is the same as Hindī and Marāṭhī कोतवाल.—मुक्कलापय, 51, 6 'to take one's leave'. Cp Hertel, Indogermanische



'eischungen, xxix (1911), p. 215 ff.—रविकर, 290, 11 = रविवार 'Sunday'.—  
' 293, first column, read तृ —S. v. †बूट read in the parenthesis वोडिय.—For  
चतुर्जातक p. 293, first column, Munirāj Shri Dharmavijaya Sūri refers to  
the 7th and 8th part of *Shaligram Nighantu Bhūṣhaṇa*, संख्यावर्गे, Vyankateshwar  
'ress, p. 1079; for भास, p. 294, 2nd column, to Hemacandra's *Abhidhāna-*  
*antāmani*, भूमिकाखंडे, तिर्यङ्गाखंडे, stanza 404 with commentary; for खनिका,  
o Siddhicandra's commentary on *Kādambarī*, p. 127 (*Nirṇaya Sāgara*  
'ress). खनी or खनिका means 'a basket in which areca-nuts are kept'.

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Page 15, *sub* 25<sup>2</sup>, add -

To the good services of Dr. F. W. Thomas I owe copies of the *Raghnāth*  
ample MS. (Rgh), and of the *Uṭwar* MS. (U). I received them when I had  
already given up all hope for them.<sup>1</sup> Both of them belong to the mixed  
MSS, based on Pūrṇabhadra's text.

Rgh (Stein's Catalogue 81, see Aufrecht, C.C. II, p. 69) is a mere  
fragment, which goes from the beginning of the text down to  
p 42, पुत्रकलत्रनाशामी. Though on the whole this MS. agrees  
with Pūrṇabhadra, the beginning of its *Kathāmukha* with the  
three opening stanzas of the Hamburg MS. H has been supplied  
from the *textus simplicior*. This text is extremely faulty, shares  
almost all the blunders of bh Ψ, but has been corrected in some places  
(e. g. 6, 31 किमुपमीयते गवेन्द्रः, metrically wrong; 6, 33 किं क्रियतामपि,  
a miscorrection of the blunder of our leading MSS, 9, 3 द्विवि  
द्वेषपरी with the Hamburg MSS.). In most cases it shares the read-  
ings of the Ψ-class, but it cannot possibly have been copied from Ψ,  
or from any one of the MSS. derived from Ψ. In 33, 21 Rgh has  
the same gap as our other MSS.; but this gap goes only to the  
words स्वामी पिंगलक (*sic*), which are missing in the MSS. of the bh-  
and Ψ-classes. A comparison has shown me that in spite of this  
circumstance this MS. is useless for the constitution of the text.

U (Aufrecht, C.C. II, p. 208). Though a copy of this MS was sold to  
me for 100 Rupees, it is as worthless as the MS. just mentioned.  
Its text is based on a Ψ-MS, but interpolated in the third tantra  
from the *textus simplicior*, and omitting with it our stanza iii, 109  
and the following tale. Several stanzas are inserted, and others

<sup>1</sup> See my critical edition of the *Tantrākhyāyika*, p. vi.

## Additions and Corrections

- omitted, in different parts of the text. In the fourth tantra there is some confusion, owing to the carelessness of the copyist, who copied the leaves of his original without beforehand arranging them in due order. Besides minor gaps there is a considerable one, extending from our p. 266, 15 to 282, 7. Some of the blunders occurring in bhΨ have been corrected, but only from conjecture, not from any MS. In 33, 12 e. g. U reads तेषां चयाणामपि वृत्तांतं, in 33, 21 the gap preserved in the MSS. of the bh- and of the Ψ-classes has been filled in as follows अपरं चासत्स्वामी पिङ्गलकी (sic) महति व्यसने वर्त्तते करकटेनोक्तं (sic) किं व्यसनं दमनक आह, &c
- p. 20. Sub 25<sup>6</sup> add: MS. Decc. Coll. IV, 359. Colophon . . . . samvat 1660 varṣe śake 1525 madhye sitādaṁ pameaṁyām dvitīyavāsaṁ śrīmatapāgarāche kamalakalāśākhayām ācāryaśrīmadācāryaṇa likhitam idaṁ pustakam | gaṇabhojasaṅgaravācānārtham || (!) || . . . gramthāgṛam 1380. A mere abstract from Pūrṇabhadra's text. Most of the stanzas and most portions of the frame-stories are omitted.
- p. 35, l. 4 Dharmavijaya Sūri explains ग्रसं as a ground in °अम्. Delete my sentence referring to ग्रस.
- p. 42, § 3, add. A vernacular gloss by the glossator of bh was wrongly taken for a correction by the copyist of the intermediate MS. to which N goes back, hence a meaningless correction of this gloss appears in the text of N, p. 271, 9. See *variants*.—To the bh-class belongs also the MS Decc. Coll. XVII, 75, containing *Kathāmuḥha* and *tantra 1* only. Leaves 34, 62, 63 missing. Quite modern, very faulty; the original readings of Pūrṇabhadra corrected in many places. Worthless.
- p. 63, l. 1 read: *pañcāśītyadhikam*.
- p. 80 f. On Jacobi's criticism of Hemacandra's and Pradyumna's language, cp. Hergovindās and Bechardās in their edition of *Shāntinātha Mahākāvya*, Yashovijaya Jaina Granthamālā 20, p. 3 ff. From p. 11 of their preface it follows that our remark on 24, 3 ग्रथने, p. 30, must be deleted.
- p. 88, *variants* on p. 11, l. 5, insert 7 after *unīdā* ||.
- p. 117, note on p. 90, l. 20. Read 'except Hamb. MS. H *kytam* (I *nam*)'

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